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# Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

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## Sharing Body- Building Experiences

Toronto Raids  
Spark Protests  
Worldwide

Denver Group  
Accuses Bars of  
Racism, Sexism

French Gay Male  
Life Profiled

**BOOK  
SUPPLEMENT**





# GayCommunityNews

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March 14, 1981

## Toronto Raids Drawing International Protest

By John Paton

TORONTO — Canadian diplomats in Europe are expected to come under heavy fire this month from lesbian and gay rights groups following the mass arrest of more than 250 gay men here (see GCN, Vol. 8, No. 30). And that's just the beginning of a growing world-wide protest against the February 5 police raids of four Toronto steamboats, warn Canadian lesbian and gay rights activists.

Torontonian Tim McCaskell, who has helped organize two huge rallies to protest the raids, said 30 European lesbian and gay organizations have pledged to picket Canadian consulates throughout the continent. Support rallies have already been held in cities across Canada and as far away as Sydney, Australia.

The simultaneous raids on the bathhouses netted 286 gay men — the largest number of arrests made during a single police operation in Canada since 1970 when the federal government, fearing a revolution in Canada, invoked the War Measures Act.

More than 150 police officers armed with crowbars and sledgehammers busted their way into the bathhouses, smashing through locked cubicle doors and hustling towelclad patrons into the street. Police are alleged to have screamed "faggots" and such things as "Look at the cute one over there. Isn't she nice" at the semi-naked men.

Rev. Brent Hawkes, pastor of the Metropolitan Community Church, who is on a hunger strike to protest the raids, told reporters a police officer who found some men in the shower room of one of the raided bathhouses said: "It's



John Paton

Lesbians and gay men in Toronto held a second march and rally February 20 to protest the February 5 police raids on local bathhouses. About 2000 people marched from Queen's Park to the police's 52 Division station.

too bad the showers weren't hooked up for gas instead of water."

The lesbian and gay community raged and went on the warpath the next day. More than 3000 gathered at the corner of Yonge and Wellesley streets in the heart of Toronto's gay district and marched to 52 division — the police unit responsible for the raids. Along the way they taunted motorists stalled in traffic while other rocked their autos and tossed bricks through several streetcar windows.

Chants of "Gays fight back" could be heard for blocks and when the protestors reached their destination the police were

waiting. More than 250 police officers had formed a human barrier in front of the station. Scuffles broke out and when it was over 10 protestors had been arrested.

Toronto police chief Jack Ackroyd defended the raids, saying an intensive six-month investigation had shown evidence of prostitution activity at the steamboats, but none of the gays arrested were charged with soliciting. Twenty were charged with keeping a common bawdy house, while the remaining 266 were charged as found-ins. The found-in charges are minor, but require a court appearance and trial before a judge.

Tense police officials denied accusations of discrimination and said they charge as many straights as gays with the same offenses; but Statistics Canada reports showed otherwise. In 1979, the latest complete records on the subject, only 380 people in all of Ontario (the province in which Toronto is located) were charged with keeping a common bawdy house or as a found-in. Police then said they conducted the raids because the suspected a boys-for-hire ring working out of the bathhouses. So far no juveniles or charges relating to corrupting of a juvenile have been laid.

Under Canadian law, details of a case before the courts cannot be made public, but what little is known has staggered the citizens of Canada's largest city, commonly referred to as Toronto the Good. George Hislop, the unofficial mayor of the gay community, estimates damages to the four bathhouses at \$25,000. More than 100 of the 174 cubicle doors were smashed at one club, while damage at another was so severe that closed down for good.

Staff inspector Don Banks, who organized the raids, said his men only used what force was necessary, but Hislop said the excessive damage was due to homophobic police. "Homophobia is rampant in the police de-

## Denver Group Accuses Bars of Racism, Sexism

By Don Collier

DENVER — A boycott against three bars here was initiated by a lesbian and gay anti-discrimination group, YOU (Your Own Understanding), on February 21.

The action, being taken against The 1942, David's, and The Broadway (now known as Country), was in response to what the group said were dozens of complaints to YOU concerning alleged discrimination policies of the bars against either blacks or women. The action was being carried out in conjunction with Black Awareness Month (February).

YOU members and supporters said they distributed hundreds of leaflets at the three bars.

About 50 people picketed The 1942, according to YOU members. Shortly after the picket began, the police arrived in response to a call, allegedly from bar management, that "prostitutes" were protesting outside the bar. Police advised both bar and YOU representatives of the legalities of picketing.

After the police left, the demonstration proceeded throughout the night at the front and back entrances without incident. Protest chants included "Two, four, six, eight, we know you discriminate," "Racist bar, sexist bar," and "Something's wrong with you if you go in the 42." The picket signs read, "This is 1981, Not 1942," "End Racism And Sexism," "Stop White Male Arrogant Attitudes," and "Neiser, This Is Not A One-Night Stand."

Jerry Neiser, owner of The 1942, denied YOU's charges of

discrimination, stating, "More than half of the picketers were just people who have been 86ed out of this bar because they didn't conduct themselves properly."

The misconduct cited by Neiser included harassing people, starting fights, breaking glasses, tearing the back door off the hinges, and generally causing destruction in the bar.

Neiser said that the "trouble factor," which he says started around 1978, includes both whites and blacks. "It's just that when we do that [eject patrons causing trouble] with a black person, they scream discrimination. It's automatic. I don't discriminate. I just have a business to run."

YOU activist Ted Makayo, who says he has been personally turned away from The 1942, said that the bar has "a long history of discrimination against blacks." He balked at Neiser's contention that most of the picketers had ever been kicked out of the bar, noting that "most of the picketers were white."

Terming the boycott action successful, Makayo said, "We have unified ourselves, created a lot of awareness among many people, and started an exercise in stress management."

The leaflet distributed by YOU asserts that blacks are often required to produce numerous pieces of identification. According to Stan Perkins, assistant manager of The 1942, two pieces of picture identification are generally required only because of an existing problem of many false identification cards in circulation.

Perkins said that the policy is enforced equally with blacks and whites, men and women. Neiser stated that the identification policy is left up to the discretion of the doormen.

Regarding women, Neiser stated: "This is a men's bar. Unfortunately, because of the Bellvue [a building across the alley from The 1942 which houses the Orr House,

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### Numerous Rapes Cited

## FIST Protests Against Unsafe Transit in Philly

By Michael Glover

PHILADELPHIA — In a demonstration of rage following another brutal rape in the main center city commuter rail station, six women carried a memorial sculpture of five women's partly dismembered bodies in a sombre procession throughout Suburban Station, pointing out unsafe conditions and holding a short service at the scene of the latest rape.

The women and one of the figures in the sculpture wore green ribbons "in solidarity with the black mothers of Atlanta."

Wearing red robes as symbol of women's blood and their anger, the procession moved slowly through the dimly lit, poorly marked underground passageways of the station, used primarily by affluent, white, suburban commuters, and ended at City

Hall.

As the demonstrators read their demands for safety throughout the entire transit system, they poured vials of their own blood on gloves bearing the seals of the city and the transit authority, saying that their blood and "the blood of all women" is on the hands of the city of Philadelphia and SEPTA, the regional transit agency.

The February 27 demonstration, which received wide-spread attention in the local media, was the second organized by FIST, Feminist Insist on Safe Transit. It followed the rape of an 18-year-old woman who was eight months pregnant and on her way to her obstetrician's for a checkup.

The rape took place at 11:30 a.m. on February 6, a weekday, and was the fourth in the station within the past year.

The demonstrators reported

partment. To them we are white niggers."

Richard Brown, head of a group of gay businessmen, said the raids revealed fascist elements in the police department. "Look at history and see what the blackshirts did in the '20s and '30s. We're the new Jews."

The protest spilled over into the political arena, with lesbians and gay men showing up at city hall and police commission meetings demanding a government inquiry into the raids. Local officials refused at first, as did provincial Attorney General Roy McMurtry, responsible for police services in Ontario.

A week later it looked like the storm had passed, but things blew up again when it was revealed the police involved in breaking up the rally had been ordered to take off their hat and shoulder badges. Police quoted in the press said they had been told to remove the badges so they couldn't be identified in case "they had to bust a few skulls" if the protestors got out of hand.

Lesbians and gay men started organizing with renewed vigor and took to the streets again on February 20 with more than 2000 protestors. This time they had the official support of the Metro Labor Council, which represents 180,000 workers, the huge Canadian Civil Liberties Association and several local politicians. Once again they marched on 52 Division, but this time there was no destruction — they had come to speak and get their message across to the public.

Rally speakers called for the resignation of Police Chief Ackroyd and Attorney General Roy McMurtry. Some expressed what many had thought all along — that the raids were politically motivated to help the ruling provincial Conservative party — in the throes of an election campaign — garner some of the right-wing vote. "We're concerned that McMurtry and [Ontario Premier Bill] Davis are behind this," Hislop said.

McCaskell whipped emotions to fever pitch when he told the rally "Something is deeply sinister in the police department. It is degenerating into an armed right-wing force...we will not rest until the cops are under control, out of bedrooms and out of politics."

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that most of the rapes have occurred at mid-day or during rush hours.

After the demonstration the group attempted to present the bloodstained gloves to Diane Kidney, executive director of the mayor's commission on women. "She was livid," said FIST member Kathy O'Donnell, "and angry that we were trying to embarrass her." Kidney refused to take the gloves.

FIST plans to mail them to her.

Among the demands are calls for reliable, on schedule, 24-hour service to all parts of the city; accurate, up to date maps and signs; adequate lighting; closing off of unused corridors and platforms; and the locking of doors to maintenance areas when not in use.

In March of 1980 a woman was

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# News Notes

## quote of the week

"Yes, we damaged police cars blockading Yonge Street to stop our march. Yes, 'queerbashers' who started fights with demonstrators had to be rescued by the police. Yes, we screamed 'fascists' at the very police who had invaded the baths the night before like a bunch of stormtroopers. Yes, Toronto saw its most militant protest of the last decade. And no, we don't intend to apologize.

"We have our own message. It is time for the bigots in Toronto — in uniform and otherwise — to understand that gay men and lesbians will fight back every way we know how. They can no longer expect to harass and intimidate us with impunity. They can no longer attack us and escape unscathed. We will fight back, but we won't be alone. Many outside of our community who support human rights — other minorities, feminists and progressives — have chosen to stand by our side. . . .

"The cry that went up spontaneously from thousands of gay people February 6 must echo in [Ontario's Attorney General Roy McMurtry's] office — but more importantly, it must define our own resolution:

"No more raids, no more shit.

"Gays, fight back!"

— *The Body Politic*, in an editorial entitled "No apologies," in its March 1981 issue.

## the quality of justice

LOS ANGELES — The Los Angeles Bar Association has concluded that controversial remarks directed against lesbians and gay men attributed to U.S. District Court Judge A. Andrew Hauk "did not impair the quality of justice dispensed."

The San Diego *Update* reports that the association said that the special position of judges "makes it imperative that they avoid intemperate and offensive comments" from the bench, and that such comments "perceived as impugning classes of people demean the judicial system." However, the remarks did not "affect . . . the fairness of the proceedings," they concluded.

The statement was released following an investigation requested by Los Angeles city attorney Burt Pines and former Bar Association president Frank Wheat. The two filed a complaint after reading a report on Hauk's comments in the Los Angeles *Daily Journal*, a legal newspaper, last August.

According to the *Daily Journal*, while sentencing a Mexican national who had crossed the border illegally to see his child, Hauk said, "We let all these Iranian ignoramus in, but not this young man who wants to support his child. And he isn't even a fag, like all these faggots from Cuba we're letting in."

In their complaint, Pines and Wheat said the use of such language "during a judicial proceeding to describe any minority erodes public confidence in the fairness and impartiality of the judiciary."

Hauk has also been criticized by others for courtroom statements considered derogatory to women, *Update* said. It said that the Bar Association investigation dealt only with the Pines-Wheat complaint.

## blessed in being gay

SAN FRANCISCO — A gay Roman Catholic priest has been notified that he will be expelled from his religious order unless he resigns or recants his criticism of the vow of priestly celibacy.

The New York *Times* reports that the conflict between Rev. Richard Wagner and his order, the Oblates of Mary Immaculate, traces from a letter he wrote about homosexuality among priests. The letter was printed in November in the *National Catholic Journal*.

Wagner's letter criticized an earlier letter from a gay priest who wrote, "If you are gay and having sexual relationships, do not delude yourself. Your behavior is inappropriate and inconsistent with your profession."

Wagner, in his letter, questioned the meaning of celibacy, and the tone of his letter was considered by church leaders to question the vow.

"I suggest that for many priests," the letter said, "the lack of physical intimacy, which is supposed to assure their availability to loving service, is in fact an exhausting, debilitating privation which makes them less healthy, less creative and less giving."

The orders to proceed against Wagner came from the Vatican.

Wagner is a candidate for a doctoral degree in human sexuality at the Institute for Advanced Study of Human Sexuality here. His dissertation, "Gay Catholic Priests: A Study of Cognitive and Affective Dissonance," notes, with dissatisfaction, that the Catholic church totally opposes homosexuality.

Wagner interviewed 50 gay priests for his study; his statistics showed that 26 per cent of those questioned had a current lover, 50 per cent would like to have one, and 74 per cent were happy.

One of the priests was quoted as saying, "I have a network of warm and supportive friends. I enjoy my work enormously. I find life interesting and rewarding. I think that I am deeply blessed, and blessed in being gay."

## executions in iran

TEHRAN, Iran — Five people have been executed for sexual offenses here, the Tehran newspaper *Mizan* has reported.

According to Reuters news service, *Mizan* said that three men and a woman were put to death in the western town of Arak and a fifth person was executed for incest at Varamin, south of Tehran. The newspaper did not say how the sentences were carried out.

The latest executions followed an apparent lull in recent months in death sentences passed according to Islamic law for sexual offenses, Reuters said.

## another ordinance

KING COUNTY, WA — An open housing ordinance banning landlords from discriminating against prospective tenants on the basis of sexual preference, among other categories, has been signed into law by King County executive Ron Dunlap.

The ordinance, which had been passed a week earlier by the county council, affects only the unincorporated areas of the county. It also bans discrimination on the basis of parental status, sex, marital status, age, or physical handicap.

According to a report in the *Seattle Gay News*, before Dunlap signed the measure, observers thought he would take no action on it, allowing it to become law ten days after it was passed by the council.

"The move is all the more significant," *Gay News* reported, "given Dunlap's reputation as a hard line right-wing conservative, a philosophy he espoused during his recent unsuccessful campaign for United States Congress."

The county planning department, responsible for enforcing the law, has asked for a delay in its enactment because they are not ready to handle its enforcement. The delay is expected to take three months, unless county officials agree to contract with the city of Seattle for enforcement.

When the law does take effect, it will make King County the only county in the state of Washington banning housing discrimination on the basis of sexual orientation, *Gay News* said.

## legislating moral fiber

TAMPA, FL — Claiming it would allow college boards to "legislate the moral fiber of their schools," the student government president of a campus of Hillsborough Community College (HCC) has launched a fight to kill a proposed law that would forbid lesbian and gay groups on community college campuses in Florida (see *GCN*, Vol. 8, No. 32).

Scott Baker, student government president at the HCC Dale Mabry campus, has drafted a resolution opposing the anti-gay coalition bill sponsored by Sen. Alan Trask (D-Fort Meade). He is confident the Florida Junior College Student Government Association will endorse the measure when it holds its statewide meeting in Daytona Beach this month, according to the *Tampa Times*.

Baker, who serves as the District 4 coordinator of the statewide association, said the measure has already been endorsed by two of his district's nine campuses and he has been assured of support at others.

"While we don't have any direct input with the legislature, this will let them know that the approximately 700,000 students we represent are in opposition to a law that would persecute people," Baker told the *Times*.

Another HCC student, Nick Artaras, says he has started working on the formation of a lesbian and gay student coalition on the Dale Mabry campus. Artaras said there are probably 75 to 80 lesbians and gay men on the campus and that he thinks that perhaps 30 to 40 would join.

## send money

AUGUSTA, ME — On Saturday, Feb. 7, four Northern New England delegates were chosen to represent Maine, New Hampshire, and Vermont at the National Conference on Lesbian and Gay Rights in Los Angeles in April. The participants at this delegate-selection conference discussed issues which they felt should be raised at the national meeting. These included local, grass-roots organizing, and rural vs. urban gay life.

A major concern of the Northern New England delegation is financing the trip across the continent. Maine, New Hampshire, and Vermont do not have the resources of many other larger states — there are very few lesbian and gay male organizations in this rural region. The delegation is therefore appealing for financial aid. They must raise nearly \$1200 for transportation to Los Angeles. They are asking for help from lesbians and gay men, organizations, and businesses — not only those in these three small states, but any one who can help financially, to send donations to "National Conference," c/o New Hampshire Coalition of Lesbians and Gaymen, Box 521, Concord, NH 03301. Make checks payable to N.H. Coalition. They thank you in advance.

## outrages against public morality

RIO DE JANEIRO, Brazil — A judge here has dismissed charges against *Lampiao*, Brazil's leading lesbian and gay newspaper, more than two years after the government charged the monthly publication with "outrages against public morality and good mores" (see *GCN*, Vol. 6, No. 26).

*Paz y Liberacion*, a California newsletter, quotes Joao de Souza Mascarenhas, one of the founders of *Lampiao*, as attributing the dismissal of charges to the large number of letters of protest sent to the Brazilian government by organizations, publications and individuals in other countries. There were reportedly letters from 46 organizations in 22 countries, 23 publications in 12 countries and a large number of letters from individuals.

According to *Paz y Liberacion*, an opposition party assemblyperson, Fernando Moraes, provided valuable support. Moraes, who is also an officer of the Professional Journalists Union of the State of Sao Paulo, accused the government of one more attack on independent journalism. "As a citizen, as a journalist and as an assemblyperson from the opposition," Moraes stated, "I am joining *Lampiao* and their staff in the fight that is not theirs alone, but belongs to the entire population . . . the fight for complete freedom of expression."

## help!

• In Madison, Wisc., the organization The United has recently contracted with the city government to develop a **lesbian and gay equal opportunity/affirmative training program** that can be incorporated into more general eo/aa training programs and be used in approaching firms and agencies regarding changes in their own personnel policies and procedures.

The organization is looking for information on other lesbian and gay eo/aa programs. They'd also like materials for files they're setting up, to contain all ordinances, statutes, personnel policies, etc., relating to lesbian and gay employment; case law, including legal opinions, briefs, legal articles that are not presently in the published literature concerning employment, both military and civilian; research data, articles, bibliographies, etc., on employment-related issues; and enforcement practices and procedures to prevent discrimination, harassment on the job, etc.

Upon completion of the project, materials will be made available to groups requesting them for a small fee to cover costs. For more information, contact The United, 306 North Brooks, Madison, WI 53715, (808) 255-8582.

• In Boston, the Lesbian and Gay Pride Committee needs ideas and energy "to make this our best Pride Week ever!" The kickoff meeting for planning the **1981 Lesbian and Gay Pride Celebration** will take place Monday, March 9 at the BAGLY office, 128A Tremont Street in Boston, directly across from the Park Street Station. It will start at 7:30 p.m. sharp. Call (617) 547-0731 for more information.

## upcoming conferences

The Boston University School of Nursing is presenting an inter-disciplinary conference entitled "**Child Victimization: Pornography and Prostitution**," on March 12. The conference fees are \$40 for the conference only, \$20 for dinner only, and \$50 for the conference and dinner. For more information, contact Program Registrar, Boston University School of Nursing, Department of Continuing Education, 635 Commonwealth Ave., Boston, MA 02215, (617) 353-4094. . . .

. . . . The War Resisters League is sponsoring "**Feminism and Militarism: A Conference For Women**" at Camp Speers-Eljabar YMCA in Dingman's Ferry, PA, April 10-12. Total cost is \$39 for each adult and \$14.50 for each child 8 and under; child care will be provided. For more information, contact the War Resisters League, 339 Lafayette St., New York, NY 10012. . . . Four organizations in **Edmonton, Alberta, Canada** are jointly working towards a **Western Gay Conference** for both Canadians and U.S. residents April 17-19. For more details or to register, write to the Western Gay Conference, PO. Box 1852, Edmonton, Alberta, Canada; or call in the evenings, (403) 424-8361. . . . A **Canadian National Lesbian Conference** will be held in **Vancouver, British Columbia**, May 16-18. For more information, write to the Organizing Committee, Box 65563, Station F, Vancouver, BC, Canada. . . . The **National Women's Studies Association** will hold its third annual conference May 31-June 4 at the University of Connecticut in **Storrs, Conn.** The conference's theme will be "**Women Respond To Racism**." The registration fee will be \$40 for NWSA members, \$50 for nonmembers; package plans including meals and social events other than concerts are also available. Special services for the physically impaired and child-care will be arranged. For more information, write NWSA Conference and Institutes, U-56E, The University of Connecticut, Storrs, CT 06268, or call (203) 486-3231. . . . A **Woman In Print** conference is planned for July 3-5 in **Washington, DC**. For more information, send \$1 to Women In Print Conference, c/o oob, 1724 20th St., N.W., Washington, DC 20009.



# FCC Refuses Robison Appeal

By David Morris

WASHINGTON, DC — The Federal Communications Commission (FCC) has in effect upheld its earlier ruling that a television station was within its rights to cancel a weekly religious program because of comments against lesbians and gay men.

The Commission voted unanimously on Feb. 25 not to grant a full hearing to the James Robison Evangelical Association (JREA) of Hurst, Texas, in its appeal of a decision the Commission made in March, 1980 in favor of the station.

Television station WFAA of Dallas, Texas cancelled its broadcasts of "James Robison Presents" in February, 1979, the day after a sermon in which Robison called homosexuality "a perversion of the highest order" and quoted the *National Enquirer* as saying it is common for homosexuals to molest children (see *GCN*, Vol. 7, No. 36).

In its March 1980 decision the FCC had found that the station was exercising "legitimate editorial discretion" when it cancelled the program.

WFAA had claimed the FCC fairness doctrine and "personal attack rules" would require that it grant equal time free of charge to those wishing to respond to Robison's comments.

The station had received a number of complaints from groups Robison had attacked, including other religious denominations and the Dallas Gay Political Caucus (DGPC). It was the DGPC complaint that brought about cancellation of the program.

WFAA subsequently granted equal time to the DGPC for a response.

"James Robison Presents," which is broadcast on about 90

other television stations as well, was reinstated by WFAA in July, 1979 after Robison agreed to avoid controversial comments which might require equal time for responses.

WFAA station manager David Lane told *GCN* Robison has abided by the agreement and that no complaints have been received since his program was reinstated.

The JREA claimed in its appeal that the FCC fairness doctrine and personal attack rules, when applied to religious broadcasters, have "an unconstitutionally chilling effect" and that the station's application of them to the Robison program is "unreasonable and inconsistent with its licensee obligations."

Tammy Ledbetter of the JREA told *GCN* the appeal was filed on behalf of all religious broadcasters, whose freedom of speech she claims is at stake, and that the FCC failed to protect their rights. "I still don't think they spoke to those issues," she said.

The JREA appeal claimed Robison's comments on homosexuals as "perverts of the highest order" and habitual child molesters were purely religious and had no bearing on political issues.

Shortly after cancellation of the program, bumper stickers reportedly appeared in the Dallas area which claimed WFAA had violated Robison's freedom of speech and freedom of religion.

"They were really suggesting that religious programming should be exempt from the fairness doctrine," Lane said. "We simply said that we can't exempt anybody from the fairness doctrine because we don't have the right to exempt anybody from it."

— filed from Boston



Carolyn Casey

**COLOR NANCY RED?** — Boston department store Jordan Marsh recently featured a window display of "Reagan Red" in tribute to First Lady Nancy's favorite color.

## LA Community Center Loses CETA Funding

By David Morris

LOS ANGELES — The nation's oldest lesbian and gay community center will lose a considerable portion of its funding as a result of the end of the federal Comprehensive Employment and Training Act (CETA) program.

The federal legislature failed in the last session to pass an appropriations bill for the program for 1981 and is not expected to pass such legislation in the future. The Reagan administration is strongly opposed to the CETA program.

The Los Angeles Gay and Lesbian Community Services Center (GLCSC), which has received CETA funds since 1974, will lose 39 of its 84 full-time employees and nearly \$500,000 in direct

service funds as of March 31, when the city of Los Angeles terminates the contract by which it administers the center's CETA funding.

"Right now it looks pretty bleak," commented one GLCSC staff member who requested that her name not be used. "People don't even really believe it in the community."

GLCSC provides medical care, counseling, assistance in finding jobs and other services to an average of 200,000 lesbians and gay men a year.

The loss of federal funding will jeopardize the center's employment, resources and referral, social services, women's resources and community education programs. Gary Steele of GLCSC told *GCN* that since other staff members working on other programs are paid from grants made for specific purposes, it is not possible to transfer employees to the endangered programs.

The center plans to reduce staffing in its employment program, for example, from five employees to two. There are usually 30 to 60 names on the list of lesbians and gay men seeking jobs through GLCSC.

The center will continue its VD clinic and alcohol abuse programs, which are funded through a County Health Department grant. The center's youth program may be reduced since it depends in part on CETA-paid staff members.

GLCSC has intensified efforts

to find private donors and volunteer workers. There are currently about 300 volunteers at the center, Steele said, and the number is growing steadily.

A "Declare Our Independence" campaign has been launched to increase the membership of Friends of the Center, a financial support group.

The Center raised approximately \$100,000 in donations last year and seeks to raise \$120,000 by June of this year to replace part of the lost federal money.

Steele told *GCN* that in past years the bulk of private donations have been collected at a fund-raising dinner held in October. The \$120,000 would be in addition to money raised at this year's dinner.

GLCSC has been open since 1971 and first received federal funding in 1974 in the form of a CETA I job training contract. A larger CETA VI public service employment contract was signed in 1975 and dependence on CETA funding has increased steadily since then.

A block grant of \$233,000 received in January of this year from the Department of Housing and Development enabled the center to acquire legal title to the building in which it is housed.

"Maybe it was a mistake [to rely on CETA funds]," GLCSC Executive Director Steve Schulte has said.

— filed from Boston.

## Conference Held Here On Rape Compensation

By Chris Guilfoyle

CAMBRIDGE, MA — Women from Massachusetts, New York, and Pennsylvania gathered at the City Hall here to attend a conference organized by the Rape Action Project (RAP), entitled "Winning Compensation: A Weapon against Rape."

The purpose of the conference, according to the sponsors, was to "provide information on ways that women can win financial compensation for the costs of rape from the government, landlords, businesses, schools, etc." The conference focused on recompense available to victims of rape under the Massachusetts Compensation for Victims of Violent Crimes Program and also covered third party civil suits.

Speakers at the conference included Massachusetts State Representative Barbara Gray, attorney Dorothy Scheck and Phyllis Marshall of Black Women for Wages for Housework/U.S. Prostitutes Collective. A panel of six speakers was moderated by Susan Kaufman of RAP.

Massachusetts enacted the Victim Compensation Program in 1967 making it one of a number of states which provides monetary compensation to victims of violent crime. A Massachusetts resident who suffers physical injury while in the Commonwealth as a direct result of a crime is entitled to compensation. However, there is a \$10,000 limit and a \$100 deductible.

The money awarded may cover medical expenses and lost wages which are not covered by another source such as the victim's insur-

ance. In addition, victims of rape are allowed the costs of counseling and emergency housing and moving expenses. Funds for abortion or for counseling for abortion are not allowed.

Several conference participants stressed the need to publicize the existence of the compensation program. A handbook written and distributed by RAP entitled "Compensation for the Costs of Rape" points out that "out of 622 individuals who received compensation from 1978 through 1980, only 22 were women who had been raped." Said Susan Kaufman of RAP, "The trauma of rape is great enough without also being expected to bear the costs."

State Rep. Barbara Gray told the conference audience that she hopes to introduce legislation which would require governmental agencies (such as the police) to inform rape victims of the existence of the funds.

Several speakers also pointed out the need for government to provide a safe environment for its citizens. The provision of such an environment will ensure a reduction in the number of rapes which occur, they said. Said Kaufman, "The more government has to pay for rapes, the more responsive they will become to its elimination . . . Governor Edward King is trying to put the responsibility [for crime prevention and control] on the people. The compensation program makes it clear that we are putting the burden on the government."

While the conferees appeared in agreement on the government's accountability, some women com-

mented on the lack of sensitivity of some public officials.

Phyllis Marshall of Black Women for Wages for Housework and the U.S. Prostitutes Collective said, "Law enforcement is a joke. [A woman reporting a rape is often greeted with] chuckles and snickers."

Marshall also described police attitudes as racist and pointed out the double bind which this puts black women in. "[If I report a rape] police may not investigate it thoroughly . . . [I have to ask myself] will they go out and grab the first black man they see?" Marshall also saw the police continuing to blame the victim.

Dorothy Scheck, a Boston attorney, discussed civil suits as a source of compensation for both rape and sexual harassment. Scheck pointed out that not only are suits being pressed against attackers, but against responsible third parties as well. For example, a landlord could be sued for providing inadequate security in his building.

According to Scheck, a civil suit will often provide a greater monetary award, because such suits can award for pain and suffering and mental anguish, while the compensation program does not. In addition, suing third parties is considered to be a tool in reducing rapes by making others responsible for providing a safe environment for women.

Women attending the conference were also informed of public hearings on bills currently in the legislature. As *GCN* went to press, a hearing was held on Sen. Sharon

Continued on Page 6

## Toronto Raids

Continued from page 1

McCaskell then read a poem by Allen Ginsberg written especially for the rally. Ginsberg urged the police to find out what they have been missing, and ended with the statement: "Good steam baths make clean minds."

[After the rally, the Toronto City Council voted to call an independent inquiry to investigate the police actions. The *Toronto Sun*, a conservative paper which has been attacked several times in the past for being homophobic, blasted the council in an editorial, saying that the "knee-jerk call for an inquiry" had "a way of generating a momentum which obliterate(s) common sense and reality."]

It will be some time before an accurate accounting of the costs of the raids, damage to bathhouses and legal fees can be made, but the toll in human emotions is already becoming evident. Rev. Eilert Frerichs expressed fears that many of the men arrested will bear the

emotional scars for life. "It's not only their careers, but also their family lives that are ruined."

Lawyer Rebecca Shanai, representing two men charged as found-ins, told court officials several men charged in the raids have lost their jobs "because the news is out." The three *Toronto* daily newspapers have stated they will not publicize the names of those charged or identify them during court proceedings.

Some of the found-ins and the owners of the bathhouses are considering taking legal action against the police, but have agreed it might be best to wait for the outcome of the trials of the 286. In the meantime, civil rights activists argue something must be done immediately to improve police-homosexual relations. If not, warned Tony Souze, Toronto's board of education race relations advisor, the city will explode. "People are not going to take it any more. People are very angry, and we will go violent. We will burn, we will do damage."



# Community Voices

## a victory for gay parents

## newsa conference

Dear *GCN* Readers,

The rights of lesbian mothers and gay fathers have finally come to a full victory in this state. I feel I must express my thoughts to the gay community for a number of reasons. First off, being the one whose name has gone into the law books has put alot of pressure on myself (as well as a bit of self-pride). I have never been very politically active and so this is a new experience for me. Despite my old ideas of just living my life and not making a big deal over my lesbianism, I have learned over the past four years of struggling with the courts, that stating my beliefs and being totally out of the closet is important for it is the only way to be heard.

During these times when organizations such as the Moral (?) Majority are trying to discredit gays, it is of the utmost importance that we speak our peace and let our voices be heard. Not only are we here to stay, but we can win. My custody case has proven that we can beat the system which for centuries has been persecuting us. Lesbian moms are fit to raise their children and being a lesbian makes no difference.

I must at this time express my deep appreciation to all those who helped me to get to this place. The financial help and the emotional support I received were important factors in my being able to carry through with this to the end. I would therefore, like to publically thank the following persons and groups:

First, the Lesbian Mothers National Defense Fund in Washington, for sticking by me, even before I had the backing of the gay community. I first contacted them in November, 1978 and they offered their support then, even when other gay groups turned me down, and it continued to the end.

My great feeling of gratitude extends also to the Franklin County Lesbian Alliance, especially to Ceal and Janet for their love and help through the toughest of times. When I didn't feel I had the strength to keep going, they reached out and touched me with their spirits and renewed me.

Financially this case has cost over 21,000 dollars, most of which was made by contributions to my case. I would like to thank each and every one of you in the gay community for your donations, especially my anonymous sister. We still need more money to pay back fees and I ask you now for more help. Every gay parent in this state has benefitted from this case and so I ask you again to dig' deep into your pockets and help financially. Most of the donations have come from Western Mass. and I would like to see the eastern part of the state come through just half as much. We still need another \$3800. I remind you that donations may be sent to the Bunny King Defense Fund, c/o F.C.L.A., P.O. Box 235, Deerfield, Mass. 01342.

Thanks must also go to the Elizabeth Stone House for their help, and especially to Cindy. My heart also goes out to my family for their love and continued trust throughout the past four years.

At this time I would like to express my thoughts to all gay and lesbian parents. Don't give up! The struggle is hard, but now the system — the law is on our side. Our children are the future leaders of our country. We have rights and obligations as parents. Whether our children will be gay or straight makes little difference, so long as we teach them that all peoples are equal and should be treated as such. We need to educate the courts and we can only do that by being in the courts and showing them we are equal.

Because I will not actually have custody of my children until the end of the school year, this is the last public statement I will be making until that time. It would be easy for me to hide in my own little world once this is over, but because of the help and support the gay community has given me, I shall continue to fight for all of you. We have won a tremendous victory, so let us rejoice, but let us not stop fighting for all gay and lesbian parents throughout the country.

Sincerely,  
Bunny A. King  
North Adams, MA

## a quickie

Dear *GCN*,

Thank you for Scott Tucker's "Speaking Out"!!

Joanna Russ  
Seattle, WA

Dear *GCN*:

At the risk of being labeled "overly sensitive," I am angry at some of the content and presentation of Jil Clark's article on the New England Women's Studies Association (NEWSA) meeting February 6-7. I was a participant in several of the experiences she covered; there was so much more unity than the profound dissension she reported. There was a lot of energy, a lot of hard work, women risking deep parts of themselves, the good and the bad and everything in between. Because people — female, of color, white, male, older, younger — were talking about racism frankly. This conference opened a lot of doors and windows, not the least of which was the awareness of Jewish women of both our connections with each other and our differences, our separateness. In terms of the Women of Color/Jewish Women workshop, Mercedes' comments, if she was accurately quoted, concerning "the Jewish women were very self-involved," etc., ticked me off. Every woman who spoke during those hours, whether dark or Jewish or neither, was "very self-involved" — the panel had set that tone in their opening stories of intense experiences. We *all* need to get our identity together around the connections between Jewish women and women of color, since it seems we do have a particular joint history.

While white skin privilege can never be denied, varying cultural forms experience severe oppression. Obviously, women of color and Jewish women have had different experiences. My life as a white woman is totally interwoven with my lesbian and woman identity, my Jewish ethnicity and my comfortable, visibly Gentile upbringing. Around all of those things I have a lot of pain. Every woman has her pains, deep ones around race, around anti-Semitism, around class, around whom she loves. Much of it is due to the systems we live under which thrive from our fears and hatreds of each other. The women attending that workshop knew, I think, that our real enemy is not each other, but the perpetuation of our conflicts, which support white male hierarchies and prevent our unifying with each other. And I believe, although I did not conduct an opinion poll, that given the general tenor of the conference, the women who attended that workshop did so with the intention of finding ways to begin to work together. And I believe many of us left with that intention also, pained as we might have been.

I base my thoughts on what has happened since the conference. A second group of over 30 white women is being trained in anti-racism work, of whom at least seven are Jewish, and most had been at that "workshop" with women of color. Secondly, the upcoming call-to-meeting (March 1) for Jewish women in the Boston area is a direct result of that conference, and promises to be powerpacked with energy and ideas. My own consciousness and commitment to anti-racism work expanded greatly as a result of attending NEWSA; I suspect it happened for many others as well.

I am also incensed at the one paragraph dismissal of the presence and concerns of Asian women at the conference. Individually and in their caucus presentation, Asian women were decrying exactly this kind of blithe indifference and tokenism. Asian women were not represented on the opening night panel and "their" only workshop was addressed to "Chinese women." How many of us included Asian and Native American cultures in our thoughts and discussions of racism all day? I was greatly enriched by the conference, but we have a lot of work yet to do.

I also want to comment on the disproportionate amount of space allotted to reportage of the opening night panel. While the presentations were stimulating and well-spoken, those women were not the only ones who were knowledgeable and articulate during NEWSA. The power of the conference was in the work that women from a variety of communities and cultures were doing together, sharing thoughts, ideas, experiences and skills. Also occurring that opening night was one of the most stirring moments of the conference, which went totally unreported: in response to Judge Burnham's refusal to comment on the role of lesbians in anti-racism work, Ellie Johnson, a black woman, asked her lesbian sisters to stand with her while she read a quickly-prepared statement. When *three-quarters* of the large audience rose, there was much cheering and clapping. Ellie's statement was equally powerful in her presentation of the vitality of and necessity for lesbian energy in ending oppression. The predominantly lesbian presence throughout the conference seemed to bear out her message.

I am new to Boston but not to New England, and I was impressed by the diversity of people at this "academic" conference. It was more like a massive community dialogue — with all the problems "too big" brings. It was extremely well handled by organizers and participants alike. Mine is only one perspective, but I think it was a well-taken step in our collective development. We put a lot of energy to work there.

Finally, thanks to Barbara Smith for sharing her keynote address to the Black Lesbian conference in the "Speaking Out" column. To hear directly a small part of the dialogue that goes on among black woman was extremely valuable to me; to have it appear in the same issue as Jil Clark's article helps to restore the balance of the anti-racism and anti-classism work that is going on and presented in the pages of *GCN*. While bringing up and discussing the differences that separate us from members of our own identity group as well as others is a difficult process, as Barbara wrote, it is "in times as desperate as these [that] we must come to understand difference as strength and rely upon it as one of the means we have to turn this thing around."

In hope,  
Lynne S. Brandon  
Watertown, MA

*Editor's note: We think it's important to explain to our readers the difficulties GCN encountered in covering the "Women and Racism" conference — difficulties which we regularly encounter because we rely on volunteer writers, but which were especially unfortunate in the case of this vitally-important conference.*

*The woman who volunteered to cover the racism conference did not provide us with a story we could print. Because we felt it was essential to provide our readers with an account of the conference, Jil Clark — who had attended the conference, but not as a reporter, and hence had not taken notes — volunteered to try to assemble a report based on her personal recollections, on available tapes of the kenote speakers, and on the comments of women who had attended several of the most talked-about workshops, including those mentioned by Lynne Brandon in her letter. Jil herself did not attend those workshops; however, she, and we, felt that they were too important to refrain from mentioning them, and so we printed the information that Jil was able to compile from women who had been present at those workshops, in hopes of opening a dialogue on the issues presented therein. The same was true concerning the statement presented by the Asian women; the treatment of their issues in the story was intended not to minimize their concerns, but to present all of the informaton that we had available, and to bring their concerns to the attention of our readers to begin discussion.*

*We regret the unfortunate circumstances that led to this form of reportage, and thank Jil Clark for taking on the difficult task of assembling the conference story — a task she agreed to assume because of her personal commitment to ensuring that the struggle against racism continues to receive coverage in the pages of GCN; indeed, Jil was instrumental in securing the speech by Barbara Smith, cited in Lynne Brandon's letter, as a "Speaking Out."*

*Finally, we'd like to remind our readers that we welcome — and need — not only letters to the editor, but also submissions of articles on events and topics our readers think are important; our readers, once again, really are our writers.*

### Bylines/Datelines Again

*GCN* is once again changing its byline policy. In summer 1979, we received a number of letters from readers suggesting that we clarify whether a writer is filing a story about an event in a particular location from that location, or whether she or he wrote the story from research done by telephone. We developed a policy, instituted August 1979, of placing datelines on all news stories, to identify immediately the location of the news events. If the writer was not filing the story from the city or town mentioned in the dateline, we used the words "Compiled by . . ." with the writer's name in the byline.

But people were confused by this policy. Many readers thought that "Compiled by . . ." meant that the

## unpleasantly surprised

Dear *GCN*:

Over time I have come to expect fair, non-sensationalistic reporting from *GCN* and a well-balanced support for the varieties and vagaries found in gay and lesbian people. I was therefore very unpleasantly surprised to read your "Enquirer-esque" account of a priest's heart attack death in a porno theater (Vol. 8, No. 29). The article purportedly was correcting the inaccurate report in the straight press of his place and cause of death. In reality, the piece was a shabby expose with the apparent intent being to point up the inconsistency of a priest patronizing a porno theater for alleged gay sex. If there is a political statement to be made about the Catholic Church's ridiculous sexual repression — a true crime against nature which victimizes its clergy who are not able to sublimate their sexuality — then there are much better ways to make that point. It seems rather cruel and unnecessary to use "freedom of the press" as the right to rip this man's closet door open. Furthermore, the moralistic overtones in the article are preposterous in a gay newspaper. Even though you don't exercise a heavy editorial hand, it seems that there are some principles in our collective struggle as gay men and women against repression that would guide your selection of appropriate material.

Robert K. Bolan, M.D., Secretary  
Bay Area Physicians for Human Rights  
San Francisco, CA

## not serious

Dear Editor:

I was a newspaper reporter in Maine for two years and the kindest interpretation I can put on *GCN*'s article on the death of Rev. McDonough (*GCN*, Feb. 14, 1981) is that *GCN* felt it was serving some useful function in making a victim of the victim. A less charitable interpretation is that your article was simply bad journalism.

Many members of the Catholic gay community were appalled at how you reported that story. The remarks about "rigor mortis" *et al* were in a taste that's hard to describe from a newspaper that asks us to take at least its reporting seriously. Perhaps it is editorial judgment we should not be taking seriously.

No one likes hypocrisy. But there's too much serious work to be done on changing the Church's theology on married priests, women priests, gay love, you name it, to think that your turning an unhappy death into a tongue-in-cheek joke is of any help to anyone

I don't believe a persecuted minority, compassion and charity aside, and putting aside whether Rev. McDonough was even gay or not, persecuting one of its own minorities, living or dead, makes much sense.

Sincerely yours,  
Joseph de Roche  
Representative Member  
Dignity/Boston, Inc.

writer was simply assembling a story from information gleaned from articles printed in other papers — a misinterpretation that was easily understandable, but unfair to the writers who put in a great deal of time and effort researching their stories by phone.

So our new policy is to continue placing datelines at the beginning of all stories. When a writer does original research for an article, she or he will receive a byline (such as "By Michael Glover"). However, if the writer is filing a story from a location which is different from the location identified in the dateline, we will indicate the writer's location at the end of the story (such as "filed from Bloomington, IN."). We hope this new policy will clear up all confusion, and we invite your comments.

<b>Gay Community News</b>  <b>THE WEEKLY FOR LESBIANS AND GAY MALES</b>  Volume 8, Number 33 March 14, 1981 22 Bromfield St. Boston, MA 02108 (617) 426-4469  Cover photograph by Joyce Harper	<b>Managing Editor</b> Denise Sudell <b>Features Editor</b> Warren Blumenfeld <b>Design Director</b> Rob Schmieder <b>Office Manager</b> Mike Riegler <b>Advertising Mgr.</b> Laurence Loffredo <b>Ad Representative</b> Dean Ouelette <b>Promotions Mgr.</b> Maida Tilchen <b>Staff Writer</b> David Morris <b>Circulation</b> Jil Clark <b>Classifieds</b> Nancy Walker <b>Distribution</b> Barbara Cischke <b>Copy Editors</b> Gordon Gottlieb David Foushee Xanadu Graphics, Inc.  <b>Typesetting</b>  <b>Board of Directors</b> Richard Burns, <b>President</b> Beth Kelly, <b>Treasurer</b> Ian Johnson, <b>Clerk</b> Bob Andrews Kevin Cathcart Andrea Loewenstein  Kevin McGirr John Ward Ken Westhassel	<b>News Staff</b> Joanne Brown Richard Burkhardt Mike Ferguson John Gaffney Michael Glover Chris Guilfooy David Jernigan Bennett Klein  <b>Features Staff</b> Lee Swislow Duncan Mitchel Marty Kingsbury Michael Bronski Steve Forgiome Gregg Howe Rudy Kikel  Fran Koski Betty Krier John Kyper Peter Martin Philip Shehadi Nancy Wechsler John Zeh  Andrea Loewenstein Eric Rofes Joe Interrante Harry Seng Betsy Smith Cindy Rizzo Mitzel	<b>Layout and Illustration Staff</b> Ernie Schnell Patrick Maloney Linden B. Grazier Beth Ireland Alan Maskin Phoebe Koehler  Tom Huth Paul Brouillette Roger Frye Jennifer Camper Jim Herman  Michael Thompson John Tobin Neal Trousdale  <b>Circulation Staff</b> Brian Bauer Alan Hurley Kendall Watts Joe Madison Michael Schlaf  Rob Meyer Allen Blaich John Murphy Franklin McNeil	<b>Promotions</b> Barry Forbes Tim Sweeney  Dave Peterson Mel Horne  <b>Indexer</b> Charles Ash <b>Librarian</b> Dan Berns <b>Microfilm Promotions</b> Dee Michel <b>Bulk Distribution</b> Ray Hopkins  <b>New York Representative</b> Rivendell Marketing 666 6th Avenue New York, NY 10010 (212) 242-6863  <b>New York Distribution</b> Majority News, Inc. 63-65 Gansevoort Street New York, NY 10014 (212) 243-7770	<b>Gay Community News (GCN)</b> is dedicated to providing coverage of events and news of interest to the gay community. <i>GCN</i> is published every week (except the first week of January and the last week of August) by a non-profit corporation. All material copyright © 1981 by National Gay News, Inc., all rights reserved, reprint by permission only. Our main office is located at 22 Bromfield St., Boston, MA 02108. (617) 426-4469. Office hours: Mon. Wed. 10 a.m.-6 p.m.; Thu.-Fri. 10 a.m.-9 p.m. <i>GCN</i> is included in the Alternative Press Index, which is published quarterly by the Alternative Press Center, Inc., Box 7229, Baltimore, MD 21218. Volumes 1-7 of <i>GCN</i> are available on microfilm for \$22/volume. Write <i>GCN</i> Microfilm for more information. Opinions reflected in "editorial" represent the views of the editorial board. Signed letters and columns reflect the views and opinions of the authors only. Comments, criticisms, and information are always welcome from our readers; remember, it's <i>YOUR</i> paper! Second-class postage paid at Boston, Mass. Annual subscription rate is \$25 ISSN: 0147-0728 Member New England Press Association Reporters Committee for Freedom of the Press DEFINITION NEWS AGENCY subscriber
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# Speaking Out

## Jewish Feminists Discuss Anti-Semitism

By Maida Tilchen

A meeting of Jewish feminists to discuss anti-Semitism in the feminist and general community was held on March 1 in Cambridge. Although I attended the meeting for *GCN* and took extensive notes, I wasn't planning to write an article on it because I left the meeting with very ambivalent feelings about whether anything significant had been accomplished, and I thought it would be better to wait until the future projects that were planned there are held.

However, this morning my opinion was changed. I work at the *GCN* office. Women and men often walk in and start conversations about various topics while we are trying to work. Sometimes these walk-ins are people with very little understanding of the politics of *GCN* or the gay movement, but they are gay and they usually talk about their personal relationships. Such a woman came into the office two weeks ago, and in the course of describing her problems with a woman she has been dating, she made an overt anti-Semitic remark. I was very angry, but I didn't respond because I felt her remark came from ignorance, not malice — she was just saying what she has heard all her life. Although I didn't confront her I did think about what had happened. I have occasionally run into other people like her, and I have never confronted them, although my anger has been ferocious, to say the least.

Today she visited our office again, and started to make the same type of remarks. This time I let her have it. She immediately said, "Oh, but that's not anti-Semitic." "It sure as hell is," I said, "and I don't want to hear it." She didn't seem very convinced, but I feel, whether she understands my position or not, at least she'll think twice before speaking like that again. And I also got to express my anger instead of spending a lot of energy trying to decide if I should have said anything or not.

I am sure that attending the meeting on March 1 had an effect on my speaking to her. It also reflected my feelings about that meeting, because the reason that I, and I think many other women, left the meeting with very ambivalent feelings is because there seem to be two strategies for dealing with anti-Semitism, and this meeting was unable to devise some common ground between them. The first strategy is the one which I had used with the "walk-in" woman when I did not confront her but turned upon myself, and examined how I felt about anti-Semitism and how I reacted to it. The other is to take direct, immediate action against it, not only by confronting individuals but also by working against the growing anti-Semitic organizations in the U.S. and the world, such as the Klan, the neo-Nazis, the Moral Majority, the born again Christians — you name it, they are out there and they are Real.

To briefly describe the meeting: It was called partly in response to events that occurred at a workshop on Jewish women and Women of Color that was held during the New England Regional National Women's Studies Association Conference. (*GCN* will be running a story about that workshop soon.) The purpose of the March 1 meeting was not to "react" to the anti-Semitic remarks that had been made at the workshop, but to give Jewish feminists a chance to discuss their identity as Jews, anti-Semitism, racism, and internalized self-hatred. As the opening speaker said, "It is time for us as Jewish feminists to come out and develop non-reactionary theories about anti-Semitism to incorporate into our feminist analysis. We have to deal with [this issue of] 'who's more oppressed?' And to deal with our own fear, shame and guilt."

Before breaking into small groups, the entire group of about 70 women went around and said their names. Although at first this seemed like a waste of time, it actually was one of the most affecting moments of the meeting, hearing the long circle of Jewish names. When we broke into small groups, someone in my group immediately started talking about how she has now changed her name three times — from a Jewish name ending in "man," which she felt was too sexist, to a feminist name that was not recognizably Jewish, and finally to a Hebrew version of her feminist name. I believe her experience is typical of many Jewish feminists.

My small group had a wide variety of Jewish women. We discussed our varied backgrounds and experiences. This immediately led to the topic of how inaccurate stereotypes of Jews are. Many people, both Jewish and non-Jewish, have a highly stereotyped and inaccurate idea of where and how Jews live in the United States. My group

included Jews from all over the country, from varied social classes, and varied degrees of religious backgrounds. Some had grown up in almost entirely Jewish communities, while others had been members of the only Jewish family in their neighborhood or city. Some had a lifetime of religious education and observance, others had almost none. Everyone shared a common concern about how to react to anti-Semitism. Everyone was also concerned about factionalization within the feminist community, and whether our organizing as Jews would add yet another segmenting line. But as one woman said, "We need to build coalitions by learning about our own and other people's histories. Sometimes its a fine line whether someone is speaking from ignorance or bigotry."

Also discussed was how to deal with the person who, when confronted with their anti-Semitism, hits you with another anti-Semitic line: "Oh, but you're over-sensitive." One woman told a wonderful story about an incident of this sort. She was talking with a white man and a black man, and the white man said something anti-Semitic, she called him on it, and he told her she was "over-sensitive." The black man then said, "Yes, its funny about Jews and blacks that way."

The issue of whether anti-Zionism is anti-Semitic was brought up. Several women agreed that one local Boston political group, the John Brown Anti-Klan Committee, which is highly anti-Zionist, has been very offensive in both conversations and printed materials. Many women expressed a desire to learn more about Zionism.

One constant theme of the discussion was that anti-Semitism is a class issue. Because many poor people hold the stereotype that all Jews are rich, their resentment towards rich people is often focussed on Jews. (Personally, I've always wondered why the anti-communist New Right, which is so concerned with preserving the property of rich people in America, nonetheless promotes this particular class-consciousness among its constituents.) Among feminists, the issue of class takes yet another turn: As one woman said, "I'm an upper middle class Jew. People of color hate me for that and I hate me for that."

The meeting ended with several future projects being planned, including an all-day workshop, study groups on Zionism and anti-Zionism, and a multi-cultural Passover celebration. But some women found these plans too introspective. Said one, "Here's my enraged emergency performance: What are we going to do about the reality of the Klan, the neo-Nazis, the Atlanta murders, the relocation of Native Americans? It is a luxury not to take these with the seriousness that they are already happening."

In response to her remarks, another woman said, "I resent these remarks, because people here are involved in other political work, and that is how the issues of this meeting came up. We need this space. It is not unrelated to other causes."

No one had the last word at this meeting. I had the sense that many women left feeling very dissatisfied and confused about their priorities as feminists, as leftists, and as Jews. (No particular order is intended here.) While some feared that this meeting was "a divide and conquer technique," others felt that, "As our main community has been the women's community for so long, we have lost touch with our identity as Jews."

For myself, I left the meeting in physical pain from the intensity of the emotions I had felt. The topic of anti-Semitism is the least theoretical aspect of my entire life. It is completely ingrained in my identity and my emotions. I come from a family which reflects concretely the conflicts of Jews: while many of my relatives are Zionists who relocated in Israel years ago, others are active socialist anti-Zionists. One of my cousins wrote a classic socialist anti-Zionist book. He wrote while working in the Belgian underground fighting the Nazis. He died at Auschwitz.

**"Speaking Out" is the column designed for the benefit of *GCN* readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, *GCN*, 22 Bromfield St., Boston, MA 02108**

## Community Voices

### a trick's point of view

Dear *GCN*,

Though I'm not a boy hustler, I found *GCN*'s January 24 article on hustlers very depressing.

Anderson reviewed hustling from the perspective of a trick. He uses the word "product" to describe the hustlers, and when he alludes to the racist structuring of prostitution, he seems to approve of it ("Spanish boys" in the second column earn only about \$5-\$10 for two days of sex.) But, Anderson tells us, "the well-endowed" don't work on the streets long, but get jobs through agencies. This is subtle racism. I feel that he has as good as admitted, in this paragraph, that expensive "meat," from a trick's point of view, is white meat, and that black and latin prostitutes are the ones who are stuck on the street. The phrase "well-endowed" suggests that he agrees that agency meat — which is white — is the best kind.

What I'm getting at — why did you have a square person write this article? What does he know about it?

Like the police, like bourgeois America, Anderson is casual about murders and beatings of hookers. I felt he was equally shocked about a schoolteacher who met a whore who tried to cheat him by claiming to be good looking when he was actually "pale and sickly," as he was when a hustler told him a man beat him until his face looked like chopped meat.

Maybe *GCN* writers are university graduates with the ability to get good jobs. Maybe they're privileged tricks — of course, from their own point of view, that's not the right phrase, but really, why does everything in the left have to be seen from the bourgeois point of view. If they are, they should write about what they know, keeping a Volkswagen clean might be a good topic, or something astute, like about money or some author from the 17th century.

## typed and double-spaced

*GCN* welcomes letters to "Community Voices." If at all possible, your letters should be TYPED and DOUBLE-SPACED. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, *GCN*, 22 Bromfield St., Boston, MA 02108.

Looking further in the story, I see Anderson complaining that sometimes this "hired help" feels no obligation to perform some of their customers' wishes. This is a trick's perspective, a trick's choice in phrasing.

I want to point out that no matter how circum-spect you may be about following the rules of political correctness you will remain oppressive if you wait for every minority group to point out to you that it is your equal.

Linda Waller  
San Francisco, CA

## art and politics

Dear *GCN*:

Some letters have been in lately accusing Maida Tilchen of being "more politically correct than thou" in her music reviews, and I am writing in to say I disagree. You can't divorce politics from art, and for *GCN* to do so would turn it into a gay version of *Hit Parade*. When I open to *GCN*'s review section I don't just want to read "the music was first-rate and the lyrics were amusing and isn't it great we've got women's music." Whether it's a gay performance or a mainstream one, I want to know what the message was and what the reviewer thought of it in terms of feminist and gay politics. If you ask me there isn't enough analysis in *GCN*, reviews and otherwise.

There are times when too much line-toeing can be offensive, but I don't think Tilchen was out to trash any of the performers she was reviewing. Tilchen seems to follow the women's music scene very closely and if she thinks Olivia recording artists are watering down their politics to gain customers, I want to be the first to hear about it.

Yours,  
Joanne Brown  
Watertown, MA

## beat them at their own game

Dear *GCN* Readers,

Today I received a mailout from STOP GAY POWER, American Christian Cause, PO Box 7035, Pasadena, CA, 91109, Rev. Robert G. Grant, Phd, President. The mailout had 1) a four page letter against a proposed ABC sitcom of gay lovers called *Adam and Yves*, 2) two cards to send to the FCC (Federal Communications Commission) and ABC opposing the airing of *Adam and Yves*, 3) another sheet advising you to do your Christian duty — send them money and, 4) the mailing thoughtfully provided me with the business reply mail envelope addressed to American Christian Cause. My first impulse was to throw this packet in the waste basket.

Then an idea occurred to me. I could mail the two cards they were kind enough to send me to ABC and to FCC. But along with the cards I am sending letters opposing Christian Cause's canned presentation and asking for the right of TV viewers to see and judge for themselves whether *Adam and Yves* is a good sitcom.

While I was writing to the FCC and ABC other thoughts kept popping in on me. It cost money for them to print all this good stuff. It cost more money for them to send this to me. It will cost them more money when I send back their business reply envelope filled with black paper weighing two ounces. The heavier the envelope is the more it will cost them to redeem it from the post office — Hehl Heh!

And still another thought dropped in uninvited. Why not write to those good folks who read *GCN* and suggest they help Christian Cause spend their money...and improve on their message. Now the game is played this way. First, you send a letter to American Christian Cause saying you've seen a friend's post cards opposing the showing of *Adam and Yves*. Would they send you some. Chances are they will send you the same mailing I got. When you receive their mailing take the cards and send them to ABC and FCC along with your own letter saying you would like to see the series to judge its value for yourself. Check the business reply envelope for your return

name and address. Take it off if there is one. Then stuff the business reply envelope with black paper weighing two ounces and send it back to them.

This whole process will cost you 45¢.

For your 45¢ you will receive the name and address of the ABC President and the Chairman of the FCC on two post cards printed on both sides. On one side of each card is a picture of two young girls sitting on a rug viewing a TV picture of a young man standing wearing a striped polo shirt and pants. Written diagonally across the left side of the picture are three lines saying "ABC presents: Perverved Filth/Don't let this happen." The card to ABC asks that ABC refuse to carry *Adam and Yves* or any similar program. The card to FCC condemns ABC's proposal to air *Adam and Yves*.

Sending these cards with your letter opposing their message will offset other cards, alone, that they get from Christian Causists. You will actively be protecting your right of free choice which should not be abridged by any special interest group. For your 45¢ you will, also, be giving American Christian Cause a false sense of strength. They will believe they have another person on their mailing list who agrees with the point of view. It will cost them 3.1¢ to mail the material to you (or 15¢ if not done by bulk mail). The printing costs them 15-20¢ and it will cost them 25¢ or more to buy back their business reply envelope stuffed with black paper. It will cost them at least 45¢ for the privilege of helping you to oppose their message. They'll probably send you a follow up mailing or two trying to get more bucks out of you. These will cost them more (you nothing) and give you other chances to play "stuff the envelope."

If enough people play the game, who knows, in time American Christian Cause might even want to change its name to Intelligent American Christian Cause. Pass the word. Anyone for *Adam and Yves*?

I am,  
Joseph



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## Conference

Continued from Page 3

M. Pollard's bill to eliminate 'non-consent' from the definition of rape. "The consent standard required that the victim of rape prove she did not consent. ... Rape is the only crime in which the victim is expected to resist," says a leaflet describing the bill.

On March 23, hearings are scheduled on Rep. Barbara Gray's and Rep. Alan Sitsky's amendment to the Compensation for Victims of Violent Crimes Program. The amendments will provide that victims of rape be exempt from paying the \$100 deductible.

An aide to Rep. Gray, Mary Ann Hinkle, told GCN that this change will serve to encourage women to report rapes and get the proper medical care. Currently, the evidentiary exam costs the victim between \$75 and \$120. The proposed amendment also seeks to clarify expenses which will be covered for victims of rape.

On March 24, hearings will be held on Gray's bill concerning sexual harassment. This bill is an amendment to Chapter 151B (Unfair Employment Practices) and will provide protection in the workplace and schools and channels for grievance at the state level.

Each of the hearings will occur at the State House in Boston.

Persons wishing further information concerning compensation for rape may write to Rape Action Project, Box 94, Brighton, Mass. 02135.

## Philly

Continued from page 1

raped after being dragged under an unused platform where she lay unconscious for several days, until she was found by a lawyer investigating a 1976 rape that had taken place in the same location, reported Lynda Reed, another FIST member.

The woman lived, but suffered permanent brain damage.

A SEPTA spokesperson told GCN that many, but not all, of such areas were now blocked.

Reed added that for two years the city has had funds to install camera surveillance systems, but there were still no cameras in Suburban Station.

A SEPTA spokesperson confirmed the lack of such a surveillance system, but said the responsibility was the city's. A spokesperson for the Philadelphia Dept. of Public Property refused to comment.

Another demand is for release of police and SEPTA statistics on crime in the transit system.

The system is jointly owned and several different police forces have overlapping jurisdiction, making accurate statistics difficult to obtain.

A SEPTA spokesperson told GCN that SEPTA did not compile crime statistics for the system and refused to release the figures he had.

However, he did admit that the signs at Suburban Station "really do need work."

FIST is calling for a community meeting representing a variety of community groups to make plans to solve the transit safety issues throughout the entire system.

"Our idea is to be a coalition catalyst," explained Reed, a 27-year-old lesbian art therapist. "We see our role as to keep embarrassing and humiliating them into doing something about transit safety; but we don't want to be the only ones who point out the problems."

O'Donnell, a former organizer for CLASP, a block safety group, said that FIST saw a problem, were angry and wanted to do something quickly — "as much for our own satisfaction" as to get results.

But FIST is getting results — the press here has run front page photos and stories of FIST's two demos, and city and transit officials are feeling pressure to act.

Continued on Page 7



## Denver Bar Protest

Continued from Page 1

a mixed bar of lesbians and gay men], we've been getting more women. When they come here, they're told this is a men's bar, but they're not denied entry."

On the night of the demonstration, according to YOU members, two lesbians, not associated with the picket, tried to get in but were physically thrown out the back entrance with an ensuing brief fight. During the altercation, demonstrators at the back door chanted "Racist bar, sexist bar."

YOU picket committee member Dana Watson commented on the group monitors' report which counted 81 potential customers not crossing the picket line. "That in itself was uplifting," Watson stated. "It was impressive that so many people listened to us. Even those who went in did not stay very long."

Ed Sears, owner of Country (formerly called The Broadway), also denied there has been any discrimination in the year and a half he says he has been at the bar. Sears noted the bar had "a past history of discrimination which included everything from not letting women in with open-toed shoes to cursing at women at the front door."

Since Sear and another investor bought the business about four months ago, he said, there has been no discrimination problem. He cited only one complaint filed by a black person against the bar, adding that the bar showed the Civil Rights Commission, with which the man filed the complaint, that the black man was only asked to leave because he did not have an invitation to a private wedding party going on at the bar on the date in question.

Watson, of YOU, said that it had been Sears' bar where he and his lover have experienced discrimination against blacks.

Sears said that the only problem he ever had with women at his bar was when he had to throw out a particular group of lesbians because they "got belligerent, started fights, and bulldozed their way around." When he took that action, he recalled that "the community center then determined I was discriminating."

Carol Lease, coordinator of the Gay and Lesbian Community Center of Colorado (GLCCC), responded that Sears' version of events was "pure fantasy." Lease said that the problem with women specifically centered around a dress code in effect at the bar.

According to Sears, the charge of YOU that women were recently required to wear dresses was "not true." Sears noted that the bar was scheduled to close at the end of February; he said that the bar

## Philly Transit

Continued from Page 6

"It's one of those issues where it's real hard for people to argue with you about," O'Donnell explained. "It's hard to be for rape on public transit."

Particularly because the station primarily serves affluent commuters, "the media people and people in city government finally had victims that they could identify with," she continued.

"All of a sudden we had this instant credibility, and people were asking us to come to meetings" — meetings with the state Public Utilities Commission in Harrisburg, SEPTA, and city officials.

"Considering that we're a pretty radical, very embarrassing and somewhat insulting group," Reed told GCN, "we've really been getting some input."

"You can tell that the officials don't particularly like us, but they're beginning to listen anyway."

After the meeting last week with the SEPTA security board — during which officials told FIST

would realize a substantial profit if it moved at that time.

Dennis Hale, manager of David's, also denied the charges of discrimination, saying that the bar's clientele is about five per cent female and 15 per cent black, it employs some women and blacks, and one of the owners is a woman.

He stated that a dress code of closed shoes "has been used in many, many gay clubs to keep women out." Hale said that David's use of that dress code is only to protect someone from cutting their foot with a piece of broken glass.

As far as identification, Hale stated that David's requires one piece of picture identification issued by a Colorado state agency or two pieces of non-Colorado identification showing date of birth.

"We know we're going to get flak," Hale added, "if we tell a woman we can't accept her identification, she'll think we're discriminating. When we say that to a man, he just walks away. If the man is black, he might yell or scream."

Hale's main concern was that dialogue efforts with the bar owners should be first attempted before any boycott action.

YOU supporter Jim Denison said that the Ad Hoc Committee on Racism and Sexism of GLCCC had spoken with the owners of all three bars several months ago concerning the alleged complaints. Denison stated that the response of the bar owners at that time was a denial of the existence of any problem.

One week before the start of the YOU boycott, John Nelson, a regular patron of the three bars, approached the management at each place about the allegations, Nelson said. Nelson, a white male, was told there was no problem, he said.

Another YOU supporter, Kevin Barlow, said that he and others have tried to bring the discrimination problem to the attention of the local gay media for the past year with no success. Barlow said that the local gay male papers refuse to cover the situation because the three bars are among their big advertisers.

One local paper, *The Scene*, did publish a letter several months ago from an anonymous group calling themselves the "Pink Triangle Collective," which claimed responsibility for a stink-bomb hurled into The 1942 as a protest against the alleged racism and sexism of the bar.

"I foresee months of picket lines just to get the bars to acknowledge there's a problem," said Watson.

of a two-year plan to install new color-coordinated signs — FIST noticed that "some of the most obvious and gross sign errors that we pointed out" were changed the next day.

SEPTA also announced it was training 60 new police officers for transit duty.

But O'Donnell cautioned that for most of the affluent professional people who use Suburban Station "a lot of the rest of the [transit] system is completely invisible, and that without a lot of continued pressure, nothing will be done about the rest of the system."

O'Donnell said that for her being in the demo was powerful in many ways.


"One of the things that's real hard when you do this kind of event about rape," O'Donnell explains, "is that for the first time for a lot of people it's the only kind of permission they may have heard in their lives, to say, 'It isn't my fault if I'm raped.'"

Continued on page 13

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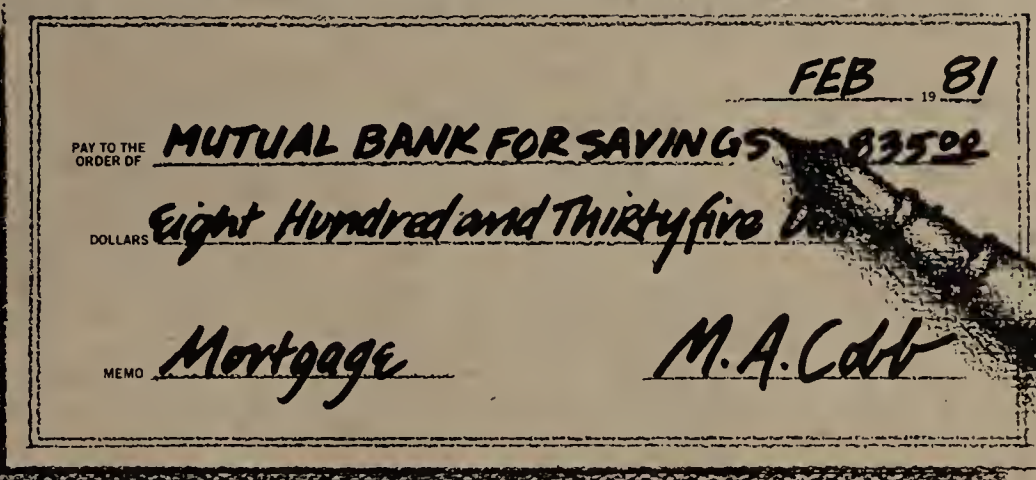
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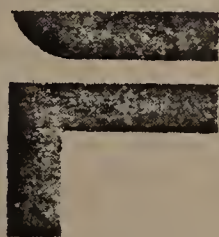


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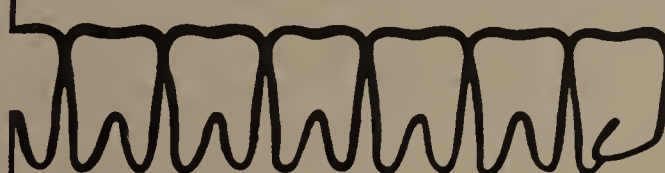


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## A Gay Male's Guide To Paris

### Introduction

Three images of gay French men stick in one's mind. One is the artist or the writer — Proust, Gide, Cocteau for the past, Genet and less familiar faces such as Tournier, Duvert for the present, as well as philosophers and historians. Then there is the image of the chic French man, complete with moustache and leather jacket, compactly built and handsome as so many French men seem to be, going to the bars or baths of the capital. Finally, there is the revolutionary, creating the Homosexual Front for Revolutionary Action (FHAR) after the demonstrations of 1968 — now named and undertaking political action in a different way.

The images are, of course, stereotypes, falsifying gay male life in France and ignoring many aspects of the gay male experience in "gay Paris" — not to mention the provinces. But as with all stereotypes, there is a bit of truth. Here I present three facets of gay life in France, seen by an American historian of France in January: a travelogue of gay Paris, an account of politics and the work of CUARH, an organization of gay and lesbian activists and a portrait of *Le Gai-Pied* — France's gay male monthly magazine — itself a force of unity, inspiration and information for France's gay male community.

Particular thanks go to Jacky Fougeray, Jean Le Bitoux, Yves Navarre and the members of CUARH for their help in preparing this article.

### The Bars

The word from Paris is that disco is dead — or at least passé. In the '60s and '70s, Parisians,

provincials in Paris, and foreign tourists flocked to the chic discotheques of the Rue Sainte-Anne. The fashionable young mixed and mingled, danced, got photographed, posed, and — less often, probably — got picked up for the night. They also paid chic prices for their amusement: a drink went for anything from 30 to 100 francs, that is, from \$7.00 to over \$20.00. Appropriately, the Rue Sainte-Anne is close to the Paris Stock Exchange.

Gay males in Paris have now abandoned the discos which they considered too expensive and old-fashioned. The new watering spots are the bars. This is no surprise for Americans, but gay male bars are a new arrival in French nightlife. In the past two or three years, there has been a proliferation of gay male bars in the French capital. Bearing such names as Le Village, Le Duplex and Le Bloc-Liquide, they are scattered around the city and cater to a diverse clientele. Some open in late afternoon and close at two in the morning; others open at 10 p.m. and close at dawn.

The bars strike Americans as a cross between a French café and an American bar. They are generally less crowded, quieter, better lighted, less smoky than their American counterparts. There are indeed bars with barstools, but also tables and chairs. Clients drink coffee during the daylight hours; at night, they sip beer or Cokes. Very few drink hard liquor. Prices range from three or four francs (less than a dollar) for coffee or beer in the afternoon to ten or twelve francs at night. At about \$2.50 for a beer, this seems steep by American standards. For the French, however, it is quite reasonable, particularly since French café patrons

# AN AMERICAN GAY MAN IN FRANCE

By Robert Aldrich

tend to nurse a drink longer than Americans.

The prototype of these bars is the Village, on the Rue du Plâtre, in the Marais section of the Right Bank. American rock music plays in the background; on the walls are posters for gay books and publications and one for Hard-Ware. In mid-afternoon, half a dozen or so men sit drinking and chatting, some reading or writing. The atmosphere is that of a café, relaxed and neighborly. There is some cruising — particularly of a new-comer — but it does not seem to be the primary occupation.

Perhaps the most popular of the bars is called The B.H. of Paris. "B.H. used to mean Bar des Halles, from the marketplace — the so-called "belly of Paris" — that dominated the Marais until it was demolished in a horrible program of urban "renewal." Now "B.H." to those in the know, stands for Bar des Homosexuels. The visitor rings a bell outside the door of the Rue du Roule, and clients start arriving in large numbers around 11:30. Many are young, dressed in leather jackets and jeans, casually fashionable — in fact, clones, or what the French call "neo-gays." (By the way, the French do not wear designer jeans: they prefer good old Levis.)

Inside the B.H., a bartender serves beer, wine, cokes or liquor to men standing at the bar or sitting at tables in the front room. A small second room contains two pinball machines and leads to a third room decorated with plants. This part of the bar must be centuries old — stone walls keep the room cool and fresh and provide a welcome relief to anyone whose eyes have stung from the heat and smoke in an American bar. Behind this room is yet another — this one almost totally dark. Here guys make out or engage in more feverish activities. People drift in and out, some stand around looking for companions either for the corridor or the evening; others seem more intent on watching the activities. Meanwhile, the stereo plays rock, golden oldies (including, believe it or not, Doris Day and Diana Ross).

Yet another bar — this one on the Left Bank, in the Rue Jacob — is called The Trap. Here there are two floors. The bottom floor is decorated in a Western motif — pine walls, saddles and riding gear hung as decoration, a pool table in the middle of the floor on which men sit or put their drinks. (No pool cues are in evidence.) One night recently, the color television was on, showing a program of American black gospel music and jazz which seemed to interest the patrons intensely. Otherwise, there is rock music on the stereo, again played more softly than in the U.S.

Upstairs at The Trap, a balcony overlooks the first floor. A corridor lined with men leads to a very dark and hot room, where the rhythmic breathing of aroused men mingles with the odor of poppers. Here kissing and oral sex are the thing. No one asks names, partners are exchanged casually — everyone remains standing — and men emerge onto the balcony for a needed breath of air. It's not exactly an orgy room, but there is sex with little hesitation or hoopla.

Thus, there is a great variety within each bar. A gay man wanting to have a drink in congenial sur-

roundings would feel at home in the front room of the B.H. or at the Village. A gay doing some serious cruising — although very subtle, in the French manner — would also be in the right place. And someone looking for a casual encounter would also be able to do that to his heart's content. Each bar has a different character — the Western, American aura of The Trap; the French café ambience of the Village or the B.H.; the "Anglo-Saxon touch" of the Hôtel Central bar (as its ad says), which has a British bartender.

Gay men in Paris are not limited to the bars for their outings, of course. There are the old discotheques — some still going strong. There are also baths scattered around the city. Al fresco cruising takes place in the Tuilleries Gardens — the beautiful expanse next to the Louvre. (A hustler will ask 200 francs or so — about \$50.00 — for some action.) Cruising in the Tuilleries has been curtailed, however, since a fence was installed around part of the gardens after a campaign by right-wing legislators. Gay males also cruise along the quais, particularly the Quais de Bercy, and at various other spots in the city.



### Cinemas

There are also gay cinemas in Paris, particularly Club Vidéo-Gay on the Rue du Dragon, off fashionable Sainte-Germain-des-Prés. A neon sign leaves no mistake about the kind of films shown, and the playbill boasts hot films from the United States. Admittance is by purchase of a membership card and a regular ticket. The cinema claims 40,000 members. Films beginning last January at Vidéo-Gay included *Gay Casting*, *Christopher Street Blues*, and *Kansas City Trucking Co.*

For those looking for non-porno films with gay plots or characters, there are a few opportunities.

Such films as *Word Is Out*, *Nighthawks*, and *The Consequence* have been shown in Paris. So was *Cruising*, called *La Chasse*, shown in French. It received generally unfavorable reviews; the local gay newspaper didn't care for the film, but also didn't see what all the commotion about the film among American gays was about. There have been several French gay films, most recently *Nous Étions Un Seul Homme*, directed by Philippe Vallois. This is a story of a meeting between a French man and a wounded German soldier in World War II. There has even been a gay play during the past few months, *Regardez Donc Nos Pédalos*.

## Establishments and Organizations

There are other gay establishments: restaurants, bookstores, various organizations, even a gay hotel. These are sometimes gay owned and operated. In other cases, managers have simply seen an influx of gay residents and visitors into their neighborhoods and cultivated a gay clientele. One of the best known restaurants is Le Petit Prince, on the Rue Lanneau, in the shadow of the Sorbonne. Nice waiters, and agreeable decor, and fine food — a full meal with wine for about \$15.00 — make this an attractive spot. A bit further away from the center city is Le Manoir on the Rue Chanzy featuring Italian cuisine. It is run by a delightfully animated Sicilian and one of his country people.

There exist many associations for gays in Paris. Political and social groups such as the CUARH, neighbor groups in Paris — the Comités homosexuels d'arrondissements — and GLHS (Groupes de libération homosexuelle) in provincial cities. There is also Arcadie — the French equivalent of the Mattachine Society — dominated by middle-aged conservatives and proud of never having taken part in a demonstration. Several religious groups are also active, notably the Centre du Christ Libérateur and Beit Haverim.

### Publications

Mention should also be made of the veritable flowering of publications by and about gays in France over the past few years. An interested reader should stop by Les Mots à la Bouche, 18 Rue Simart, and browse among books and periodicals, with the assistance of a friendly and knowledgeable salesperson, and also have coffee or a meal — the bookstore is also a restaurant and café. The manager will point out the novels of Yves Navarre, Tony Duvert — who writes impassioned defenses of man-boy love — Dominique Fernandez (whose *L'Etoile Rose* is superb), Michel Tournier, Monique Wittig, and Marguerite Yourcenor. (Yourcenor's classic *Mémoires d'Hadrien* tells of the love of the emperor Hadrian for the boy Antinous; the author has just been inducted into the French Academy, the first woman so honored.) There are also the books of Gide, Houhondeau, Cocteau, and other French greats. And there are works of history: Pierre Hahn's study of gays in mid-nine-

teenth century France or Michel Foucault's history of sexuality, or Jean-Paul Aron's and Roger Kempf's *Le Pénis et la Démoralisation de l'Occident*. There are works of theory and analysis, such as the writings of Guy Hocquenghem — who frequently writes on America, including a chapter in his new *Le Gay Voyage* — or Alain-Emmanuel Dreuilhe, who just published a book on San Francisco. For picture magazines, however, go to the kiosks of Pigalle.

To keep up to date, there are two major publications; the monthly *Le Gai-Pied* and the quarterly *Masques*. Various groups publish newsletters and there are other publications, often short-lived. Most are for sale around the city. Mainstream French newspapers sometimes take note of gays, particularly *Le Monde*, the socialist *Le Matin* — which published a series of articles on homosexuality and literature in January — and the leftist *Libération*. *Libé*, as it is called, is one of the most outspoken French newspapers, taking up the cause of various "marginal" groups while severely criticizing the old French left. Among its regular writers is Hocquenghem.

On Saturday, *Libération* publishes a supplement called "Sandwich," containing feature articles and a plethora of personal ads, published free of charge. Some examples from one page of the January 10 issue: "GM wants boy 18-20 for everything possible together. In short, a good friend to drink, eat, laugh, argue, make love with — shit, to live a little," or "GM, 28, will give his body to young black gay, active, to explore in sodomy and sex games," and "I am 30, and I am looking for young stallions under 35 for unlimited sex games."

## A la française

All of this means that, just within the past two or three years, there has developed a whole infrastructure of gay life in France — bars, restaurants, baths, bookstores, and so on. Some of the inspiration comes from the new openness of out-of-the-closet gays; the example of gay life in New York or San Francisco certainly plays a part. But this is still gay male life à la française. Many Americans would find the analytical articles in *Masques* heavy going; others would think the bars quite different from the ones at home. For the French themselves, these establishments certainly make life more pleasant and the environment more supportive.

For gay residents or visitors to Paris, there is, as the French say, "l'embarras du choix." But what is life really like for French gay males? For those living in Paris, particularly for the young and handsome who have come out, who have good jobs — increasingly difficult to obtain with soaring inflation and unemployment — life is undoubtedly pleasant. For others, however, France is not so gay. Particularly for those isolated in villages or small towns, life is hard. Only a handful of French cities have organizations — even fewer have gay bars. Only two or three, such as Marseille or Lyon, can claim a real gay life or gay male community. For many, there is little chance to meet other gay men, and the atmosphere is oppressive.

Many of these provincial gays regularly come to

Paris for a weekend — an expensive proposition if a fairly simple one, given France's excellent transportation system. Some decide to move to the capital, often with mixed results. Young gay French men arrive daily in the capital without jobs or money. There are those who can work things out, but many, disoriented and lacking resources, return home. The expensiveness and scarcity of apartments mean that many must continue to live with their families, and the bourgeois values and Catholic theology weighs heavily on many gays.

Much discrimination and harassment is inflicted on gays in France, just as in the United States. French law does not punish homosexuality per se, but laws left over from the Vichy regime do punish — and severely — relations between adults and minors or "attacks on decency" — a catch-all phrase used arbitrarily. Gangs of youths rove around cruising areas, some politicians call for crackdowns on gays, and gays' rights to housing and work is not officially protected by law. New legislative projects proposed by the Justice Minister, Alain Peyrefitte — ironically, a cousin of gay writer Roger Peyrefitte — would make it easier for police to check identity papers, keep track of all French people and hold suspects without charges.

The recent revival of extreme right-wing groups and such terrorist activities as the bombing of a synagogue in the Rue Copernic, cause many gays (and others) to feel threatened. Two legislators, Jean Foyer and Nicole de Hauteclouque, are a kind of Anita Bryant-Howard Briggs team mixing discriminatory legislation with moralistic propaganda. Depending on whom one asks, this may amount to a resurgence of neo-fascist activity or something much less menacing.

## Conclusion

In short, these are changing times for French gays. The new establishments — such as the bars — are attractive, but many French gays themselves feel oppressed by the hothouse atmosphere of the new gay ghetto. On the legal and political fronts, there are signs of problems, and the political parties are by and large unresponsive to gay demands. For many isolated gays, there has been little gay liberation. One thing is sure: French gays must not be lulled by the presence of new bars and amusements into abandoning their watchfulness and concern for their rights.



## CUARH: Lesbians And Gay Men Working Together

The Emergency Homosexual Anti-Repression Committee (CUARH), was created in 1979 as an activist group without specific political affiliation. Members include both women and men; both individuals and organizations may join the committee. The committee sponsors demonstrations, circulates petitions, serves as a liaison office for French gay and lesbian groups, and publishes a monthly newsletter, "Homophonies." Groups in 19 French cities are associated with the national committee headquarters in Paris.

CUARH in Paris has weekly meeting of the whole group and various sub-committees. Sub-committees are grouped into medical affairs, the law, international affairs, and the press. At a January meeting, 15 or so members, one-third of them women, discussed plans for a march in April, an advertising campaign, the recruitment of new members, a new petition and relations with provincial affiliates.

The legal sub-committee, which includes several lawyers, then heard the testimony of a frightened and timid civil servant who had suffered on-the-job harassment, heard about abuse of gays at a school, and discussed the case of a lesbian mother. In the first case, they recommended that the victim contact a sympathetic trade union. In the second, they asked the informer to write a report to be circulated to the press. Action on the case of the mother was postponed until further information was available.

The major target for CUARH's legislative efforts is Article 331 of the French penal code. The law dates from the collaborationist regime of the World War II years and has never been repealed.

Paragraph 3 of the article stipulates a sentence of six months to three years and a fine of 60-20,000 francs (as much as \$5,000) for a person convicted of an "indecent" or "unnatural" act with a minor of the same sex. This penalty is much greater than that for a sexual act with a person of the opposite sex — pure and simple discrimination on the part of the law. Even worse, "minor" is defined, in homosexual cases, to include adolescents aged to 18, though this is not the case for heterosexual indictments.

Efforts have been made to repeal Paragraph 3 without success. Most recently, in November, both the Senate and the Assembly voted to uphold the law, an about-face for the Senate. Journalists estimate that six thousand French gays could be sent to prison from now to the year 2000 if the law remains in force.

When the Parliament refused to repeal the law, CUARH circulated a petition, which quickly gained 15,000 signatures. Among the celebrities lending their names were writers Simone de Beauvoir, Marguerite Duras, and Aragon, director Costa-Gavras, psychologist Gilles Deleuze, and actress Simone Signoret.

CUARH has recently published an open letter to French Presidential candidates. It asks specifically for:

- the immediate repeal of Paragraph 3 of Article 331, and
- the extension of two laws (passed in 1972 and 1975) which prohibit discrimination on the basis of race, ethnic origin, religion and other criteria to include sexual orientation.

The letter also asks for:

NON AU RACISME ANTI-HOMOSEXUEL

SEXUALITE



- extension des lois anti-racistes à l'orientation sexuelle
- abrogation de la loi anti-homosexuelle

CUARH

- the end of discrimination against gay parents in their right to keep and visit their children.
- the end of discrimination in employment and housing.

— the destruction of police files on gays, and

— the removal of the designation of "homosexuality" as a mental illness in Ministry of Health documents.

The committee has made plans for a major march in Paris on April 4 — the French equivalent of last year's March on Washington — several weeks before the presidential elections. Last May 3,000 persons participated in a gala sponsored by CUARH, and the group is hoping for 10,000 at the march.

French and American gay activism differ largely because of the greater centralization of government in France. All important regulations and legislation come from Paris. Referenda and local ordinances, which have been the target for activists in the U.S., simply do not exist in France. Practically all initiatives must be pursued at the level of the Senate or National Assembly or by approaching the various ministries. No gay or lesbian lobby exists in France, although there are some sympathetic legislators — notably Senator Henri Caillaud — who sponsored the repeal motion for Article 331.

The French political parties have taken ambiguous attitudes toward gay and lesbian rights. The conservatives, President Giscard d'Estaing's UDF and Jacques Chirac's neo-Gaullist RPF, have been unresponsive. On the left, the Communist Party speaks against discrimination but refuses to take a strong position in favor of gay and lesbian rights. In a well-publicized incident several years ago, a Communist mayor dismissed a gay municipal employee because of his homosexuality. The minuscule extreme-left groups all support gay and

lesbian rights, but they carry little weight in mainstream politics. The CGT, one of the major trade unions, however, has come out for gay and lesbian rights.

That leaves the Socialists as the most supportive of the major parties. According to J. Franceschi, a deputy of the Socialist Party quoted in a CUARH pamphlet, the party "proclaims the right of all women and all men to sexual freedom with all legal consequences of that, notably that homosexuality is a sexual behavior like any other and should not lead to any form of inequality or discrimination."

CUARH has just decided not to nominate a candidate for the April presidential elections. Instead, it will probably endorse another candidate: most likely the socialist Francois Mitterrand. The most recent opinion polls indicate that Mitterrand might have a chance of defeating Giscard, who had been thought the sure victor.

Compared to the fragmented nature of French gay and lesbian activism in the late '60s and early '70s, when various quarrelling groups vied for power, the activities of CUARH seem serious, nonpolemical and relatively unified.

A visitor to their meeting is impressed by the good humor, skill, and sympathy displayed by its members. The group needs more resources, it admits, and the legislative battle is uphill. But it seems determined to work both on individual cases and as a national movement.

(Subscriptions to "Homophonies" are available at 90F for a year from CUARH, 1 rue Keller, 75011 Paris.)

## A Profile Of Le Gai Pied

*Gai Pied* (GP): the title is a play on words, created by the renowned historian and philosopher Michel Foucault, who wrote a piece on suicide for the first issue, "Gai pied" is a homonym for "guépier," meaning "hornets-nest" and, by extension, "trap." "Gai" is, obviously, "gay." "Pied," literally "foot," is a slang expression for "great," "fine," or "appealing." So, the great gay trap.

The newspaper was created in January 1979 by four gay men, and a Number 0 was published — on the cover was a photo of gays posed to resemble the statuary grouping of revolutionaries on the Arch of Triumph. Number 1 came out in April 1979, and soon the collective of GP organized a gala to earn money for their fledgling publication. Each month a new issue appeared and circulation increased. A professional designer volunteered his services. A network of correspondants was set up. Advertisers were recruited. Finally money was found to pay the staff of ten.

GP has now published 22 issues and is the most important gay male publication in France. Thirty thousand copies are printed (up from six thousand for the first issue). Half the copies are sold in Paris, half in the provinces. The editor estimates the number of readers at three times the number of copies sold.

In the beginning, the writers for GP were by and large teachers, students and doctors; the average age was 28. Now, there is more diversity on the staff and a greater division of labor. The publisher, Jean Le Bitoux, supervises overall operations. Jacky Fougeray, the editor, handles day to day editorial matters. Reporters in France

and abroad send in articles, and various Parisian writers — Guy Hocquenghem and Yves Navarre among them — contribute essays. Intentionally, the paper is solely male-oriented in order to focus the concerns and create a loyal readership.

GP, says Fougeray, tries to present a variety of articles and remain balanced in its presentation. Each issue includes news events, several feature articles, news from abroad, and regular columns — including medical and legal advice, reviews of movies, books, plays, and records, even recipes. The newspaper tries, first and foremost, to cover events in France and Europe. For American happenings, Fougeray states, he prefers to print analysis and feature articles.

The variety of articles in GP is impressive. Stories have focused on gay life in Poland, Sweden, Cuba, Germany, Czechoslovakia, Japan and other countries. Among articles on the U.S. have been essays on gay power in San Francisco, a piece on Pittsburgh — a view of provincial gay life in America — a study of William Burroughs, and an excerpt from Andrew Holleran's *Dancer from the Dance*.

Reporters from GP have interviewed Jean-Paul Sartre (an interview translated for *Christopher Street*), Marguerite Duras, and Christiane Rochefort; well known novelists. Literary essays on Flaubert, Proust, Barthes, Colette and other writers have appeared. Features have included articles on the gay male novel, men's underwear, gay doctors, Mae West, Stravinsky, sexology, the macho phenomenon, man-boy love, and S & M. Historical surveys have looked at Paris in the

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# Behind Every Woman's Curve Is A Muscle

By Maxine Perchuk

I'm going to tell you a little about a form of exercise I and many others have found most rewarding: bodybuilding. "Ugh, muscles!" Yes, lifting weights.

Women's bodybuilding or bodyshaping as some prefer to call it, is increasing rapidly in its popularity and gaining wide acceptance throughout the country; this includes contests, spas, magazines etc. specifically devoted to this pursuit.

Bodybuilding allows one to work on each individual body part and alter it as desired. You can use weights to build up, slim down, tone up, smooth out, whatever, depending upon how much weight is lifted and how many repetitions of the movement you do.

There are many myths discrediting women's weight training which include fear of looking like The Hulk, its "unnaturalness," its "unfeminine nature." I will resist any explanation of hormones, female anatomy etc. to dispell these notions (any(women's) bodybuilding book devotes at least two pages in its introduction to this subject). So I'll tell you a bit about how I began my own training and how you can start your own.

I was introduced to weight training in college as a part of the work-out for the college (Brooklyn) volleyball team. The exercises were geared mainly for strength in muscles used for jumping, spiking, etc. I had my reservations at first, having heard rumors that muscles turn to fat if training is discontinued, but the work-outs were so exhilarating (as well as mandatory) that I took my chances.

After I left the team and transferred to another college (New Paltz) I continued the work-outs, but began to feel the need for more instruction and information. I enrolled in a physical conditioning and weight control class which incorporated weight training along with jogging and calisthenics. I have to admit the experience was a little discouraging. The instructor didn't seem terribly knowledgeable and her credibility was dubious in my eyes as she seemed to have what I saw as my own physical flaws, only in exaggerated form: flabby thighs and rear end. I wrote it off as hopeless and joined the tennis team (oh no, she was my coach). To make a long story short, I worked out sporadically with weights for two years

along with swimming (which bored me, "one lap, two laps") and racquetball (my stomach churned before matches and I went through a minimum of three emotional and ego crises a game) and jogging (ah! a ray of light).

After graduating I moved to Boston and found myself loaded down with work and not enough time to do it, so I decided that if I was going to stay fit I'd have to do something which requires a minimum amount of time and a maximum of conditioning, so I began jogging. Soon I got a job lifeguarding at a local Y and began to frequent the men's barbell club.

So, what is it like to tread on the tenuous territory typically occupied solely by men? Well, first step is finding it. That in itself was a task for me. I had heard rumors of a barbell club existing in the Y where I was employed, and since employees were entitled to full use of the facilities, I figured I'd take advantage of that fact. I approached a guy at the front desk for information: "Excuse me, where can I find the weight room?" He seemed to get a kick out of the question and responded by telling me that the "Executive Men's club" was located in the men's locker room. After a few rounds of verbal volleyball I inquired: "So, where is the women's club (ha, ha)." At which point he said: "It's under construction." I returned: "How long?" "Two years," he quipped. "Don't you think there should be equivalent facilities... etc.," I said and someone offered that there was another less exclusive club which was also for males only. I went anyway when a janitor directed me to a door in a basement back corridor (the room needs no further description). I did not meet with disapproving grunts or leering side-long glances. However, on the other side of the coin, I found one man a little too helpful. He seemed to assume that I had no experience with weights and jumped to my aid any time I touched a barbell, fearful that anything over ten pounds would cause me great bodily harm.

Other times I encountered men who, while not reacting openly hostile towards me, would inform me that bicep curls were not good for "girls." I refrained from remarking, "You're missing the point boys."

I generally try to keep my head in situations like these, but on one



Joyce Harper

particular occasion I felt compelled to display my quadricepal prowess, and promptly proceeded to leg press 500 pounds without a warm-up. The pain was something akin to a rubberband snapping, if one can imagine a groin area to be comprised of elastic bands. I resisted doubling over in pain until I hit the locker room. Needless to say, it taught me about the necessity of warming up.

I don't mean to give men, in general, a bad name so I would like to add that I have met many pleasant and helpful men in the course of my weight lifting career. Which brings me to the women—for some odd reason I always have higher expectations of women and I become more disappointed and disillusioned when confronted with an unfavorable response from women regarding bodybuilding.

The rhetorical question, "Why would you want muscles (ugh!)" is a popular one. I try not to favor these people with a serious or explanatory response if the "question" does not seem sincere. Usually I will not overtly react to the negative implications, and instead I feign naiveté and ask whether the person thinks this activity might be harmful to me.

I am also suspicious of women who seem overly enthusiastic about my weight training when it appears that they perceive the activity purely in terms of its political correctness. Gee, it isn't it great to be a right-on dyke! Well, what if the trends change and I'm still lifting weights? The point is that I'm very sensitive to any judgement made on the basis of a sport (or any other activity) in which I'm involved. I don't want to be categorized and dismissed whether or not the judgement is, or is not, in my favor. I want people to be interested in who I am.

Anyway, back to my bodybuilding experiences. I found some kind souls who offered some advice and support but still felt the need for more information as to how to work directly on the areas of my body which I wanted to change. It was then I began buying magazines, *Strength/Health*, *Muscle Building*, etc. and discovered there were women doing with their bodies what I wanted to do with mine. I found a picture of Lisa Lyons (the first woman bodybuilding champion) and was instantly set on the trail, having found what I considered the perfect woman's body (or at least what I wanted mine to look like) and next I bought a book (*Arnold's Body Shaping for Women*, Simon and Schuster, NY) by Arnold Schwarzenegger (Lisa Lyons was involved in the making of that book) which was geared solely for women and our specific problem

areas. I soon realized that if I was going to seriously pursue this that I would need the right equipment and so I joined a local health spa which had all the necessary facilities.

So assuming that I have not discouraged you and your plan to venture out into the world of weights, be wary. First thing you should consider is your present physical condition. It would be wise to consult an expert before diving into a rigorous weight regimen. You need to be aware of your limits. There are some exercises which might exacerbate some subtle physical imperfection. For instance, if you've had knee problems don't run out and do full squats, deep knee bends or push 300 pounds on the leg press ma-

room situation, find out the qualifications, background and goals of the instructor. Talk to other class members. Are their goals commensurate with yours? Are they satisfied with the staff etc.?

I would suggest doing a little more reading — magazines like *Muscular Development*, *Muscle Training* and the above mentioned, and also books such as *Golds Gym Book for Strength Training*, by Ken Sprague (J.P. Tarcher Inc., L.A.). Finally, read any contracts carefully. Don't sign any lifetime agreements without a bit of scrutiny.

After you've gotten more of an idea of what this undertaking involves, you can begin to pinpoint your own needs and finally, a place to work out—if you don't



Joyce Harper

chine. Sometimes one has to compensate for a weaker area by building up the muscles around it. Another sensitive area is the back—particularly the lower back. Lifting incorrectly could cause permanent and debilitating injury. So remember, don't be too hasty. Protect yourself.

If you do your homework you'll have an idea of the particular equipment and environment you'll need. If this involves outside sources make sure the club or gym you are considering is going to satisfy your needs. Check out the personnel: are they knowledgeable, enthusiastic, helpful? If it's a class-

have the money to join a spa or weightlifting class you can buy your basic barbell and dumbbell set at almost any department or sports store. Personally, I would discourage this. It's just not as fun. It's a lot more motivating and committing to spend the money to join a club. It's a place to go where there are other people who have the same interest. It's the difference between jogging in place in your living room for 45 minutes a day and running through a wooded area with a friend every morning. (I'll give you two days of the former).

Good luck.



Joyce Harper



# Theater

## Fifth Of July: A Statement About Living

### Fifth Of July

By Lanford Wilson

With Christopher Reeve, Jeff

Daniels, Swoosie Kurtz, Jonathan Hogan, Joyce Rheeling and Amy Wright

Directed by Marshall W. Mason  
At the New Apollo Theater, New York City

By Vito Russo

Lanford Wilson's *Fifth Of July*, one of a proposed trilogy of plays about the Talley family in the playwright's native Lebanon, Missouri, is a small but honest statement about the nature of change and commitment. The internal conflict of Kenneth Talley Jr. (Christopher Reeve) who lost both legs in Vietnam, is set against the confusion and indecision of a group of people trying to re-establish the roots they planted in the '60s counterculture movement.

Gathered at the Talley farmhouse near Lebanon for Independence Day weekend in 1977, are Kenneth's friends and family, most of whom shared the last exciting and meaningful moments of their lives during the height of the anti-war movement at Berkeley. Kenneth, a teacher, can't bring himself to face his students on crutches and is considering selling the family house, though he has no idea where to go. His lover Jed (Jeff Daniels) is the only stable and committed force in the play. He wants to continue living on the farm and has begun to design a complex garden which will require all the things nobody onstage seems to possess — dedication, care and a vision of maturity.

The house itself becomes a symbol of peace and security. Kenneth's decision to sell or not

will affect the destiny of everyone else. Gwen and John Landis (Swoosie Kurtz and Jonathan Hogan) are a crazed copper heiress turned pop star and her insecure, pushy promoter/husband. They are Kenneth's old classmates from Berkeley who inadvertently pushed him into a hitch in Vietnam by their insensitivity to him. They want to buy the Talley house and turn it into a recording studio. Kenneth's sister

June (Joyce Rheeling) and her daughter Shirley (Amy Wright) are failed hopes and expectations. June, once a sexually promiscuous activist, sees retaining the house as a way to pick up the pieces of her shattered illusions. Shirley is a precocious thirteen year old who expects some sort of greatness to be thrust upon her by a waiting world. Weston is a rock musician in Gwen's band who collects useless information and is a UFO

freak. He gets along quite well with Kenneth's Aunt Sally who spends the weekend carrying the ashes of her dead husband around in a box. She doesn't know what to do with them.

For the people in *Fifth Of July*, adjusting to a new world is a personal thing and their dilemma is presented as a personal one in spite of the chaos created onstage by this outlandish group of characters. Though at times the action resembles *You Can't Take It With You* by Kaufman and Hart, everyone is seriously struggling to meet the future. Christopher Reeve makes Kenneth Talley a tightly controlled volcano about to go off. He delivers his lines like a sharp-minded but bitter comic. He doesn't have the range to effectively make the transition required of the character at the end of the play but he gives an inventive performance in a low-key but crucial role. The best performance of the piece, indeed of the season, is given by Swoosie Kurtz as Gwen Landis — the drugged out copper heiress. Her description of an anti-war rally in the '60s (at which she arrived by taxi to avoid the crowds) is priceless and insightful. Her hilarious ravings about her extensive medical problems and her loud, vulgar speeches about the nature of the business of living expose all the blind alleys of a failed decade. Her hysteria is played against the others like a bellweather. When young Shirley reaches for some quaaludes, saying she only wanted to look at the box, Gwen replies, "Yeah. That's how it starts. First you wanna look at the box and the next thing you know you're all

burned out and your hair won't hold a permanent."

In *Fifth Of July*, people who thought they were going to change the whole world discover that the world has changed them. They are not, however, powerless. They learn to move forward if only because the alternatives are so shitty. Wilson's play combines a graceful mood, a serious intent and a comic veneer but it isn't a major dramatic revelation. It's more a study of this collection of strong characters than a cohesive, all-encompassing statement about lost ideals. The play has been compared with *The Cherry Orchard* of Anton Chekov to which it bears some resemblance in structure and in the nature of the dilemma. But *Fifth Of July* is a vital statement about living, not an elegy for dead dreams.

Ken's gay relationship with Jed is a living force in the play, accepted without comment by everyone else. The naturalness of this situation makes for exciting theater from a gay perspective. The successful integration of gay people and their lives into the real world is still a rare event on Broadway and *Fifth Of July* is even more exciting because the relationship between Kenneth and Jed is a pivotal one. *The Cherry Orchard* ends with the sound of an axe felling the cherry trees, signalling the demise of an era. *Fifth Of July* ends with the planting of Jed's garden, fertilized with Aunt Sally's husband's ashes. It's a beginning for everyone and the sight of Jed carrying an exhausted Kenneth in his arms — up the stairs of the house they will now share — is a grand moment in American theater.



Christopher Reeve and Jeff Daniels in *Fifth of July*.

Martha Swope

## Records

### The National March On Washington For Lesbian And Gay Rights

Produced by Jok Church and Adam Ciesielski

Edited by J.R. Church

Magnus Records, 4980 13th

Avenue, Sacramento, CA 95820

By Nancy Walker

It is difficult to assess the value of the Magnus record, *The National March on Washington for Lesbian & Gay Rights*. I was present in Washington for the events that took place on Sunday, October 14, 1979, and I shall never forget the experience. What I felt and what I saw and what I chose to remember out of all the multi-faceted intellectual and sensual bombardment of that incredible day is not on the record, nor, probably, is any one particular individual's exact personal recollection impressed in the plastic grooves.

Yet something precious is surely there, preserved, kept safe for us and the generations who will follow us and who could not take part in the exhilaration of being among the first gays to march triumphantly together down the magnificent streets of our nation's capitol. Jok Church and Adam Ciesielski, the producers of the record, had the presence of mind to document one of the most important events in American gay and lesbian history, and for that they deserve credit.

If we do not record our own progress and process, who will? Surely the non-gay media did their not-so-level best to ignore the whole issue of our storming the battlements in unprecedented numbers. Had we been pilgrims coming to pay homage to a visiting Pope, every last detail would have been electronically enshrined, frantically filmed and sealed away for posterity to prove the precious passage of the pontiff.

As for us gays, nobody in the straight world wanted to know we

were there, and our courage and energy and love for one another could easily have been erased from the pages of history if some of us had not made our own private records on film and tape. Thousands of us have photographs that we cherish and look at over and over again just to remind ourselves that the march really happened, that we really did, for one whole weekend, make Washington our own. On every street corner were little knots of gays, and some of us have pictures to document that extraordinary phenomenon. There were folks, wearing lavender banners, just where we needed them to hand out vital information on how and where to meet, where to find food, and first aid, if necessary. I have pictures of some of these hardy, thoughtful people.

Every aspect of the march, from its first beginnings in all the far flung towns and cities of this nation, must be recorded somewhere by someone who was there, but who else, besides Church and Ciesielski have put their documentation at the disposal of any and all of the rest of us? For a price, of course, but we buy records all the time, and few of them have the political or historical significance that this record offers.

On side A are little snippets of interviews of people from all over who say something about how the March on Washington affects them and their feelings about being gay. Portions of the speeches made at the rally in Washington are also on that side of the record, difficult to hear, partly because the recording equipment and conditions were far from the best and partly because some of the speakers were shouting.

The record begins with "Stars and Stripes Forever," which is played in bits and pieces between the speakers. A chorus of gays and lesbians chanting, "We are everywhere, and we will be free," is

heard in counterpoint against the Sousa song, symbolically summing up the substance of the march itself. We were Americans, typified by the "Stars and Stripes" and we were gay and would march for our freedom. We are indeed everywhere, and we will be free. It was, I thought, a very clever and meaningful use of material.

Side A gives us a taste of Robin Tyler who reminds us that gay is not just from the waist down, that love is what it's all about, and our

right to love is one of the rights for which gays were marching. Allen Ginsberg spoke more softly than Robin and was easier to understand. He used a beautiful metaphor of the "blue sky of the mind," suggesting that there was breathing space for the infinite variety that gays represent. Kate Millet speaks also on this half of the record saying, with gentle humor, that we were all fellow criminals, and wasn't our crime outrageously pleasant to commit?

Most of all, however, I found Richard Ashworth's message music to my ears. He was speaking for Parents and Friends of Lesbians and Gays, and his encouragement and support were part of the magic and importance of the march. He represented the familial acceptance that gays and lesbians as a whole must have in order to be truly emotionally at peace. Ashworth held out hope to those of us who want to feel part of our families,

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## Music



Susan Fleischmann

If the test of a great musical is whether the audience goes out whistling the tunes, the test of a great women's music concert might be that the audience doesn't want to go out at all, but stands in the lobby as long as possible, not wanting to break the enchanted space of the concert by re-entering the so-called "real" world. That was the case Saturday, February 28, when Alix Dobkin enthralled Boston women with a concert of music and talk with wonderful interpreting for hard of hearing and deaf people by Aileen O'Neill. Sometimes accompanied by Suzann Jessie Pearl and Dovidia Ishatova, Alix did many of her old favorites, plus some new songs, including a tribute to women TV heroes such as Emma Peel of the old *Avengers* show. She also revived some very old songs, including "Does Your Mother Know You're Out, Cecilia? (and does she know that I'm about to steal ya?)."

The concert was a benefit for the Elizabeth Stone House, which is a residential program for former mental patients.



# Voices in the Night

## Chapter 10

By Andrea Loewenstein  
(with help from Janice Irvine)

The Brimpton Street Self-Protection Association was formed by a group of lesbians and gay men who were tired of being harassed and threatened by local teenagers. In this episode one member of the association, Ann Morgenthal, who is already estranged from her black lover, Bell Norton, learns that in the infamous city of Boston, calling the cops can have heavy implications.

Ann Morgenthal sat impatiently through the second meeting of the Brimpton Street Self-Protection Association. What good would all these meetings do, anyway? Even on her way over here, to Josy's apartment, she'd been hassled by a bunch of black kids who'd followed her for almost three blocks.

"Hey you, you a boy or a girl?" That was how it almost always started. Then it had progressed to the usual, "Hey lezzie! Hey dyke! Ya wanna fight?" She'd told the association members about it, not that they cared. She looked around the room. David had accompanied Manny to the meeting this time, and they sat squeezed into one chair beaming at each other and enthusiastically seconding any suggestion at all, clearly impervious to anything but their newly reunited state. And Lina and Josie were obviously so tickled to be hosting this meeting, which they seemed to regard as a

party from the way they kept urging food and drink on everyone, that they didn't care what happened to Ann out on the street...

"Ah, love..." thought Ann bitterly, "is the best diversion of all." It was true that Lina did make some decent suggestions, things she'd learned from her years "working," as she put it, but the meeting as a whole was frustrating. And Ann had things on her mind, too. She kept mentally rehearsing the coming scene with Bell. They were going to meet later that night, after Bell got out of work, for the first time since that horrible visit to Bell's mother. Ann's life was about to change again. Her lawyer, who maintained that her sudden firing had been highly illegal, had intimidated the administration of the Adult Ed. program into taking her back, at least temporarily, until the case went to court. It seemed strange to have a big thing like this happen and not be able to share it along with Bell. It didn't seem natural, somehow. Ann's missing of Bell was a steady ache inside her.

"I know we have a lot to work out," she planned to say to Bell, very calmly. "I'm not pretending there aren't major problems. But I, for , am ready to try to work them out. I miss you, Baby." Later, if it seemed alright to, she'd suggest that they see a therapist together. Of course Bell wouldn't want to see a white therapist. She wondered if there was a black lesbian therapist in town. Everything had gotten so complicated lately!

"Yeah, I'll be glad to call Hui," she agreed. "He'd probably welcome the chance to earn a little money." They had decided to ask Hui to teach a special self-defense class, which would be open, for a small fee, to anyone in the neighborhood. Sam had also located a store of pocket-sirens in a local department store, and had volunteered to plaster the neighborhood with signs explaining where to get them, and what to do if you heard one in the street. Helen, the serious dyke whom Ann had hardly spoken to at the last meeting, had explained the "safe-house" system which existed in other parts of the city, and would ask an organizer of the system to come to their next meeting. Ann was glad when the meeting was over, but she felt afraid to walk home. She didn't want to give in to her fear, though, and refused offers to walk with her.

Everything was alright until she reached her own block, and then, before she even knew what was wrong, Ann felt her back stiffen and the sweat break out on her forehead. Then she saw her car. It was sagging badly, on slashed tires, like a stabbed victim in the movies who hasn't yet collapsed. She was about to spring forward to see what else was wrong when she froze again. There was a stir inside the car, and then she saw a brown head pop up at the window, look quickly around, and vanish again. They were actually inside her car right now, in the

very process of ripping her off! She was about to advance on them, screaming, but stopped herself in time. Instead, she strolled by as casually as she could, as if she'd noticed nothing, and ran up the stairs.

"There're people robbing my car!", she screamed at the police officer. "If you come *right now* you can catch them at it! Don't put on the siren, it'll scare them away."

"Now wait a minute, Lady." The cop had an oily voice. "How do you know these ain't friends of yours. Maybe you gave your keys to someone and forgot about it, huh?" When Ann got off the phone she sat at the window, shaking with rage and impotence. The cops *might* come — in an hour or so, when it was too late. The kids would finish destroying her car, take everything they could carry away from the carcass, and then stroll off, confident in the knowledge that if anyone saw them they'd be too scared to challenge them... She just *bet* it was the very same kids who had hassled her on her way to the meeting! It had to be! That head looked the same! It had just occurred to her to phone some of the association members to come over and help her catch them herself, when she spotted the police car rolling down Brimpton Street. The lights were flashing, but the siren wasn't on.

Just then the look-out's head popped up again, and immediately the car door popped open and

three surprisingly small boys spilled out. Two of them, the bigger ones, immediately disappeared in the alley off Brimpton Street. But the smallest one was dragging something heavy. "My car radio!", Ann thought, looking at the long wires like entrails dragging behind. "Watch out!", she said aloud, but it was too late, and the kid couldn't hear her anyway. All of a sudden things were happening faster than she could keep track of. The kid had tripped and fallen and the cops were out of the car and on him. From where she was it looked like one of them had his foot on the kid's back. They were both big and white, and the other had his gun out.

Suddenly Ann thought she was going to be sick. Recent news stories flashed through her head. She ran down the stairs, almost falling down them in her haste. When she arrived on the scene she was shaking and screaming over and over, "Don't shoot him, don't shoot."

"You the one made the complaint, lady?", the one with the gun asked. Ann nodded.

"Please let him get up," she said, but they ignored her. She walked over to inspect the car. Besides the slashed tires, and the missing radio which now lay on the ground with the kid, there was nothing else wrong. She returned to where the cop now had lifted the kid off the ground and was holding him by the collar, the way you lifted a rat in a laboratory.

"There isn't much damage, just the tires," she said. "And there were two others, older kids, who ran away."

"Oh well." The talking cop was cheery. "We got one of 'em, didn't we. Caught him red-handed! Good thing, too, we've had a lot of complaints lately, in this area. Kids destroying property, stealing, even some hold-ups. We'll get *this* one off the streets for a few years, anyway, where he can't prey on decent people. Maybe it'll teach his pals a thing or two. Though I doubt it, this type don't learn. We'd like you to come down to the station with us," he told Ann. "Just a little matter of a formal complaint."

Everything was going too fast. Ann wanted to ride in with them to make sure they didn't hurt the kid, but she didn't want to go in, in the first place. "Please wait," she said. "I have to lock my door and get a jacket." Once upstairs she called Bell at work, but she was on the wards. Ann left a message for her to meet her at the police station when she got out, and ran back down. "What if I want to withdraw my complaint?", she asked the cop in the car, but he ignored her.

As soon as they got into the station, the silent cop disappeared somewhere with the kid. "What's going on," Ann asked the guy at the desk, but he only shrugged and continued to read his copy of *Hustler*. All of a sudden there was a tremendous commotion. An angular black woman burst into the station, shouting at the top of her voice.

"He's not a bad boy," she screamed at the *Hustler* reader, who was the only one in evidence. "He just runs with a bad crowd. Older kids. You let him go now,

Continued on Page 13

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Bill TILDEN  
Alice B. TOKLAS  
Walt WHITMAN  
Oscar WILDE  
Tennessee WILLIAMS



## Album

Continued from Page 11  
not at war with them.

The second side of the record gives us little bits of conversation from lesbians and gay men who were aboard the Gay Freedom Train. It tells us their excitement as the train went from city to city, stopping at rallies where gays and lesbians had come at all hours of the morning to wish them well, even if they couldn't take part in the march themselves.

Several unpleasant incidents were handled, just to imprison forever in plastic the reality that it is necessary to march and keep on marching because there is so much hatred, bigotry and stupidity surrounding us. A Baptist minister had lain down across the tracks (unused tracks, so he never endangered his precious self) in Ogden, Utah to protest the passage of such unholy individuals, and he is recorded saying, "You have no rights. The power of God is against you." One gay man said in response to this hateful outcry, "This is a recording. This is a recording. This is a recording. This is a recording. This is a recording."

The Freedom Train side of the record indicated briefly the interpersonal relations that developed between the gay freedom riders and their non-gay fellow passengers. The conductor put on a "Gay March on Washington" button and the maitre d' fought with his fists in support of the gay riders' rights in the dining car. But one incident involved a woman who tore down and destroyed a poster that had been signed by all the gays on the train. A gay man argued with her about her action and ended the argument by throwing his drink in her face. I consider that a blow *against* gay liberation. One does not win converts by behaving more reprehensibly than one's adversary.

I do, however understand the desire to trod one's enemy underfoot, and gay liberation is to be admired for its overall restraint.

## Paris

Continued from Page 9

1920s, Berlin in the 1930s, and the Nazi massacre of gays.

Advertisements list practically all Paris gay bars, baths, cinemas, restaurants, and other establishments. A particular feature of *GP* is the monthly free personal column, "Rézo." Here writers from Paris and the provinces look for sex and/or friendship — the interlinear editorial comments on the particular criteria of the advertisers are often hilarious.

In the January 1981 issue, there were several articles on the coming French presidential elections, including an interview with the candidate of the ecologist movement. David Thorstad had a piece on the American elections, and there was coverage of the murders of gay men in New York and Boston. There was a poem and an essay by Navarre, a feature on Mac West, and an article about gays and the law. Other pieces looked at Toronto, muscle-men, and — this one a photo essay — a bath in Fez. Reviews and close to two hundred personal ads rounded out the 48 pages.

In the future, Fougeray wants to publish more articles on provincial French cities as well as articles helping gay men with everyday problems (the judiciary, police, and media, for example). The newspaper will soon publish an important newly discovered archival text on a meeting of "sodomites" in the Tuilleries Gardens during the French Revolution. The presidential elections will provide an opportunity for various pieces on gays and politics. (The newspaper, Fougeray adds, is politically activist but is not allied with any movement or party.)

As the only gay male publication of its kind, *GP*

Violence is so seductive that we often have to fight our most immediate impulses in order to avoid it.

Despite its technical imperfections (it is monaural in a stereophonic age, and the decibel level alters constantly forcing the listener to adjust the volume frequently) which are obvious and must be forgiven, the record fills a great need in our community. The March on Washington, which took place in the fall of 1979, lives perpetually on this disc. It does not live in its entirety, nor could it, but something of the flavor of that event comes through, something of the mass of humanity represented at the march is captured for all time. We have both the words and the sounds of the words of some of the speakers at the rally. We have sound impressions of our people — the people from all fifty states who participated in the march. We have a token — a remembrance for some, an introduction for others. We have something of our own bright promise on record to be played time and time again, lest we forget our "children" never even know.

I don't know if, given the 18 hours of tape from which the record was made, I would have used what the editors used, discarded what they discarded. If I could have made my own memorial of that beautiful day, I would have done it differently. But each individual who was at the march would have produced a different history. The glory is that someone did create something lasting and make it available to the gay community.

The recording must be listened to with absolute attention in order for the listener not to lose too much of what is being said. Everything goes by in a flash, and several hearings are necessary for the full contents to be absorbed. Perfection in recording occurs only in a studio under optimum conditions; even Symphony Hall concerts come out with coughing and

rustling when they are done with live audiences. How much more difficult was the task, then, of the people who made this recording "on the march."

On Side B, the Freedom Train section, Robin Tyler discusses (one of the few times when she is not public screeching) her Canadian origins and states that she admires trees that have had to weather the winter more than trees that live in perpetual summer as they do in

## Voices

Continued from Page 12

and I'll take care of him. The guy didn't respond any more to her than he had to Ann, and she changed her tone. "Listen, buddy, I am Mrs. Lorraine Galloway, and that's my *child* you got in there, not no dog for you to beat on. You bring him out here now, I want to see what you doing to him! Let me tell you buddy, if just one of you bastards lays a hand on my child you gonna pay for this!" Her voice got louder and louder, and the guy was beginning to look scared. He looked around the station and spotted Ann, with relief.

"There's the lady caught him doing it," he told her, smiling broadly. "That's the citizen made the complaint right there. Ain't nothing we can do about it now. It's out of our hands."

Lorraine Galloway was next to Ann in a flash. "He's only twelve," she screamed. "He ain't never been in trouble before! Listen, lady, you don't know what they do to black boys here. You tell them,

## Rape

Continued from Page 7

"There are so many women — and men — walking around who've had the experience — many of whom have never told anybody — that I always feel very mixed feelings about doing it, because there's no way to reach out to those people.

tries to appeal to a large audience and include many types of information. The English-language publication it most resembles is *The Body Politic* from Canada. The layout is sprightly, the writing is good, the illustrations attractive. Especially interesting are the "Gai Savoir" articles on history and literature. The *GP* is informative and fun to read. Fougeray regrets that the American gay press does not take more notice of international activities. His newspaper is not only a good source of foreign news but an inspiration to American papers to take his advice.

Subscriptions to "Gai Pied" are 180F (250F in a sealed envelope); add 40F for air mail. Send international money orders to GAI-PIED Abonnements, B.P. 183, 75523 Paris Cedex 11.

An important publication dealing with gay/lesbian issues in France is *Masques*, a quarterly "review of homosexualities." In contrast to *GP*, its staff and focus are mixed male and female. Seven issues have appeared since May 1979, and they include fiction and poetry, news, reviews, and theoretical articles. Special sections have looked at gays and politics, Quebec, transvestism, man-boy love, and the U.S.A. *Masques* has interviewed Andrew Holleran, John Rechy, and Gore Vidal among American authors.

The Winter 1980-1981 issue includes a piece on Vidal, and article on Jocelyn Français (the lesbian author who recently won the coveted Fémina prize in France). The "dossier" for the issue was "Homosexualities and Literary Creation." There were several articles of fiction, pieces on gays in East Germany and Greece, a study of the daily life of gays, and reviews.

Subscriptions are 100F. Write to "Masques," c/o Librairie Anima, 3 rue Ravignan, 75018 Paris.

California, for instance. The analogy is between the gay/lesbian community and the trees who survive the bitterness of winter. We are survivors and we shall overcome. "We are better than our oppressors," according to Robin, and, in my opinion, this record is a testimony to that principle. Survivors with a will to succeed marched on Washington and lit a flame that will not be extinguished as long as we have the sense of our

let him go!" Ann tried to tell her that she's tried, that they weren't paying any attention to her either, when Mrs. Galloway stopped listening. All of a sudden her face seemed to go limp and she looked old and tired. She walked over to a bench and let herself down on it, sitting with her head between her hands.

Ann walked, trembling to the desk. "Listen, Officer, I'm withdrawing my complaint," she said loudly. "I want to see the boy out here right now and the officers who arrested him. Or I'll have to make a complaint against *them*," she added, trying to talk as if she knew what she was doing. From a room in back came a flow of obscenities and then the cop who'd talked to her before came out.

"Listen, lady, or *whatever* you are" — and his eyes raked her disgustedly. "If you wanted to pull a bleeding heart you shouldn't of called us in the first place. It doesn't matter, anyway — we caught him red-handed."

At that moment Bell walked in-

"I think it's important to do it and for them to hear about it in some way...but I always feel real hard about what kinds of things we're bringing out without being able to follow through with it on a personal level."

But overall O'Donnell feels that transit safety is "a good issue for building coalitions, because it's a

history behind us and faith in our future.

If you want to know something of what it felt like to "be there" at the March, and you are willing to settle for less than total clarity and all-inclusiveness, buy a copy of "The National March on Washington for Lesbian and Gay Rights." It is worth having, whether you were at the March or not.

to the police station. She was a tall, commanding woman, and now she walked straight to Ann like an avenging angel. "What's going on? Are you alright, baby? Someone hurt you?" Her voice was so tender that Ann dissolved into tears. Mrs. Galloway lost no time.

"Sister, that girl's your friend? Talk to her, please talk to her. She had my boy, James, arrested. They got him back there now. He was messing with her car radio, but he gave it back, and he's only twelve. Please ask her to tell them let James go."

Bell was staring at her in disbelief. "Ann?", she asked. "Is it true? You had this woman's kid picked up? In *this* city? In this precinct? Knowing what's been going down?"

"Bell, I saw someone in my car, I called the cops, what was I supposed to do, let myself be robbed?", Ann asked, but it was too late. Bell had turned her back, and she and Mrs. Galloway were forcing their way behind the desk.

place where you can tie a lot of issues together, about who gets served by public transit safety, and the ways in which public neglect leads to women being endangered.

"I'm excited about the issue in terms of reaching lots of different women," she added.

*filed from Boston*

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# Quick Gay Guide

## Boston Area (617)

### INFORMATION/SERVICE/SOCIAL

Boston Alliance of Gay and Lesbian Youth	338-9472
128A Tremont St. (4th Floor)	(Hotline) 426-9371
BAGALS (Boston Area Lesbian and Gay Schoolworkers)	
P.O. Box 178, Astor St., Boston, 02123	
Black Men-White Men Social/Support Group	
c/o GCN, Box 1, 22 Bromfield St. Boston 02108	
Boston Asian Gay Men & Lesbians	
c/o Gled Day Bookshop, 22 Bromfield St. Boston, 02108	542-0144
Boston Lesbian & Gay History Project	
c/o R. Skiba, 75 Chandler St., No. 5, Boston 02116	
The Cauldron (Theater) 22 Randolph St.	876-8819
Chiltern Mountain Club	247-1206
Box 104, 104 Charles St., Boston 02114	
El Comité Latino de lesbianas y homosexuales de Boston	
P.O. Box 365, Cambridge, 02139	354-1755
GAY HOTLINE (6pm-Mid.)	428-9371
Frenz & Luvvers Assoc., P.O. Box 298, Boston 02123	
Gey Professional Men's Group	944-4818
Gey Recreational Activities Committee (GRAC), c/o GCN Box 8000	282-9161
Gay Speakers Bureau, P.O. Box 2232, Boston 02107	354-0133
Lesbian and Gay Folkdancing	661-7223
c/o GCN Box 22 Bromfield St., Boston, MA 02108	
Lesbians and Gay Hotline (6-12pm.)	426-9371
Merrymount Music Soc., Box 401, 104 Charles St. Boston 02114	236-4888
Outreach Institute, Box 368, Kenmore St., 02215	277-3454
Parents of Gays	542-5188 (days), 426-9371 (nights)
Project Place	267-9150

### POLITICAL/LEGAL

BLAGMAR (Boston Lesbians and Gay Men)	
Against the Right)	445-3604
c/o GCN, Box 4, 22 Bromfield St., Boston 02108	
B.U. Gay and Lesbian Legal Association	238-4710
B.U. Law School, 755 Comm. Ave.	
Cambridge Gay Political Caucus,	
c/o GCN, Box 2, 22 Bromfield St., Boston, 02108	
Civil Liberties Union of Mass.	742-8020
GLAD (Gay and Lesbian Advocates and Defenders), 2 Park Sq.	426-1350
Harvard Committee on Gay and Lesbian Legal Issues	
Roscoe Pound Hall, Cambridge, 02138	
Lesbians/Gay Prisoner Project	
c/o GCN, 22 Bromfield, Boston 02108	
Robin McCormack, Mayor's Office	725-4410
Mass Gay Political Caucus	
Box 179, 118 Mass. Ave. Boston 02115	471-8404
National Lawyers Guild, 120 Boylston St. Boston 02116	542-5415

### STUDENT

Gay People at BU, c/o Program Resources Office	
George Sherman Union, Boston University.	
Gay Academic Union of New England, P.O. Box 212, Boston 02101	661-6500
Gay/Lesbian Concern Group of Boston College	
118 Mass Ave., Box 201, Boston 02115	262-2473
Gay People's Group, UMass/Boston (Harbor Campus), Bldg 1, 4th fl, Rm 178	287-1900x2169
Harvard-Radcliffe Gay Info.	495-5476
MIT Gays, Rm. 50-306	253-5440
Northeastern U. Lambda	
255 Eli Ctr., N.U., Boston 02115	
Tufts Gay Community, c/o Student Activities Office, Medford 02155	

### WOMEN

Aradia Counseling for Women, 520 Comm Ave (Kenmore Sq.)	247-4861 x58
Cambridge Women's Center	354-8807
Daughters of Billie, 1151 Mass. Ave., Cambridge 02138	661-3633
Gay Professional Women's Assn., Box 308, Boston U Ste., Boston 02215	
Jenex Counseling for Lesbians, 21 Bay St., Cambridge	661-2537
Lesbian Liberation, c/o Women's Center	354-8807
Massachusetts Feminist Federal Credit Union	
186 1/2 Hampshire St., Camb.	661-0450
Miriam Rosenberg (counseling)	1-358-7512
National Organization for Women	
99 Bishop Allen Dr., Cambridge 02139	661-6015
Tufts Women's Center	628-5000 x793
Womanspace, 636 Beacon St. (Kenmore Sq.)	267-7992
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139	661-1316
Women's Community Health Center, 639 Mass. Ave., Cambridge	547-2302

### RELIGIOUS

Am Tikve	524-1617
P.O. Box 11, Cambridge, 02138	628-3986
Dignity, 355 Boylston St., Boston 02114	536-6518
Friends (Quaker) for Lesbian and Gay Concerns, 5 Longfellow Pk., Cambridge	497-1254
integrity, P.O. Box 2582, Boston 02208	262-3057
Lutherans Concerned for Gay People	536-3788
Metropolitan Community Church	523-7664
Fr. Paul Shanley (Exodus Center)	964-0996
Unitarian Universalists Office of Gay Concerns	
25 Beacon St., Boston 02108	742-2100

### MEDIA

Alyson Publ., 75 Kneeland, Boston	542-5679
Boston's Other Voice, WROR, 98.5FM	
Closet Space WCAS (740 AM)	Katherine: 723-6327
Common Ground, WMBR, 88.1FM	
Esplanade	787-1084
Fag Rag	661-7534
Gay Community News	426-4469
Good Gay Poets	661-7534
Hlt Parade, 104 Charles St., Boston, 02114	658-6494
Lesbian and Gay Media Advocates	
c/o GCN, 22 Bromfield, 02108	542-5679
Musically Speaking (WMBR 88.1FM, Sun. 1-3)	
Melenie	494-8810
Persephone Press	
Box 7222, Watertown 02172	924-0336
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WMBR-FM, 88.1, Friday 1-4 p.m.	494-8810
Xenedu Graphics, 143 Albany, Camb. 02139	661-6975

### MEDICAL/COUNSELING

Alcoholics Anonymous	426-9444
Belville & Assoc.	266-1450
Boston Gay Nurses Alliance/Gay Health Workers, Box 673, Randolph 02368	
Fenway Community Health Center	267-7573
Gey AIAnon (families of alcoholics)	843-5300
Gay Nurses' Alliance/East	
P.O. Box 673, Randolph, MA 02368	
Gender Identity Service	864-8181
Homophile Alcoholism Treatment Service	542-5188
Homophile Community Health Service	542-5188
Mass Bay Counseling	
31 Channing St., Newton Corner 02158	965-1311
Sexual Health Centers of N.E., Inc., 739 Boylston St., Boston 02116	266-3444
Tapestry Counseling Inc., 20 Sacramento St., Cambridge.	661-0248
Tufts Skin Care Clinic (VD treatment)	956-5293
Turley & Assoc., 31 Channing St., Newton, 02158	965-2040
Vachon/Volz/Taylor, MD Lesbian & Gay Medicine	
1755 Beacon St., Brookline	232-1459

### BOOKS/BARS

Glad Day Book Shop, 22 Bromfield	542-0144
New Words, 186 Hampshire, Cambridge 02139	876-5310
Red Bookstore, 136 River St., Camb.	491-6930
Buddies (Cruise-Disco), 733 Boylston St.	262-2480
Cheps (Denin, Men), 27 Huntington Ave.	266-7778
Delivery Entrance (at the House Restaurant)	
12 Wilton St.	783-5701
Elbow Room, 100 Chandler (et Clarendon)	338-8447
Harry's Place (Dancing, Men), 45 Essex St.	338-8816
Herbie's Ramrod Room (Leather, Men)	
1254 Boylston St.	247-0989
Jacques (Mixed, Dancing), 79 Broadway	338-9066

Kimbies Disco, 237 Mass. Ave., Camb.	354-8166
Napoleon Club (Men, Dancing Fri.-Sun.)	
52 Piedmont St.	338-7547
119 Merrimac (Bar)	
Paradise (Talking, Mostly Men)	
180 Mess. Ave. (Cambridge)	864-4130
Playland (Men, some Women), 21 Essex St.	338-7254
Prelude (Women), Dartmouth St.	
Skippers, 252 Boylston St.	262-5735
Somewhere (Disco Dancing, Mostly Women)	
295 Franklin St.	423-7730
Sporter's Cafe (Men)	228 Cambridge St.
Together (Disco Dancing, Mixed), 110 Boylston St.	426-0086
Club Boston (Gay men's baths), 4 LeGrange St.	426-1451

## Eastern Mass. (617)

### INFORMATION/SERVICE/SOCIAL

Central Middlesex Social Club,	
Box 470, Maynard 01754	443-4775
Frenz & Luvvers, Box 213, W. Boylston, 01583	
Gay Hotline	756-0730
Mass. Teachers Assoc./Gay Rights Ceucus	
P.O. Box 75, New Salem 01355	
Montachusett Gay Alliance, Fitchburg	342-5117
North Shore Gay Alliance	
Box 806, Marblehead, 01915	745-6966
Provincetown 24-Hour Drop-in Center	487-0387
Survival Crisis Line	471-7100

### RELIGIOUS

Dignity Merrimack Valley	
P.O. Box 348, Lowell 08853	851-6711
MCC Worcester, 2 Wellington St.,	753-8360

### WOMEN

Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 (4-6pm)	
Lesbian Support Group, Mercy Otis Warren Women's Center, 298 Main St., Hyannis 02601	771-6739
New Bedford Women's Clinic	999-1570
Origins, Inc., A Women's Center	
169 Boston St., Salem 01970	745-5873
The Women's Bookstore, 1087 Main, 01603	791-5127
Women's Meeting House, 89 Downing St. 01610	752-5905

### STUDENT

Clark U. Gay Alliance, 950 Main, A-70	
Gay Outreach Assoc. for Lowell (Univ.) Students	
South Campus, Student Union Rm 348	453-3804
Salem State Gay Task Force	
Salem St. College, Salem 01970	745-0556 (ext. 209)

## Western Mass. (413)

### INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1562, Pittsfield	
01201, Berkshire County Info	447-7818
Lesbian and Gay Men's Counseling Collective	
406F Student Union, UMass, Amherst	545-2645
Gay Men of Franklin Cty., Box 771, Greenfield	
Help Line	664-6391, 664-6392
Pioneer Valley People's Gay Alliance	
Box 181, Northampton, 01061	586-5979
Together, Box 427, Forest Park Sta., Springfield 01108	

### WOMEN

Common Woman Club, 78 Masonic St., Northampton 01060	584-4580
Everywoman's Center, Amherst	545-0883
Franklin Cty. Lesbian Alliance	
P.O. Box 235, Deerfield 01342	
Gay Women's Caucus, Amherst	545-3438
Lesbians United	
33 Pearl St., Pittsfield, 01201	499-2425
New Alexandria Lesbian Library	
P.O. Box 111, Huntington 01050	
Southwest Women's Center	545-0626
Women's Media Project (WMUA, 91.1FM)	545-2876
Womoflyre Books	586-6445

### RELIGIOUS

Dignity/Springfield, P.O. Box 1604 Springfield 01101	
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### STUDENT

Lesbian & Gay Men's Counseling Collective	
406F UMass Student Union, Amherst	545-2645
Lesbian Union, 920 Campus Center, UMass, Amherst 01003	545-3438
People's Gay Alliance, RSO 368 Student Union, UMass, Amherst, 01002	545-0154
Williams Gay Peoples Union	
S.U. Box 3212, Williams College, Williamstown 01267	

## Connecticut (203)

### INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139, New Haven 06505	
Gay Switchboard, Hartford, M-S 1-11 pm, Sun 1-5 pm, P.O. Box 514, Hartford 06101	522-5575
Gay and Lesbian Switchboard, New Haven, P.O. Box 72, 06501	
M-F 8-11 pm	624-6869
Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm	
Gay Youth	624-6869
George W. Henry Foundation (counseling), 45 Church St., Hartford 06103	522-2646
Greater Hartford Lesbian & Gay Taskforce	249-7691
Institute of Social Ethics/Gay National Archives, One Gold St., Suite 22-BC, Hartford 06103	547-1281
NAMBLA/CT	624-6869

### WOMEN

Gay Women's Collective, c/o Women's Center, Box U-118, UConn, Storrs 06268	486-4738
Heartroots Feminist Therapy Collective, 214 Laurel St., Hartford 06105	522-2763
Shoreline Women	747-5451
Women's Center, Hartford, 57 Pratt St., Rm 301, Hartford 06103	481-3575
Women's Center, Manchester Community College, P.O. Box 1046, Manchester, 06040	525-2382
Women's Center, UConn, Box U-118, Storrs 06268	646-4900
Women's Center, Wesleyan, Box WW, Wesleyan Sta., Middletown 06457	486-4738
Women's Liberation Center, New Haven, 614 Orange St., New Haven 06510	347-9411
	436-2488

### STUDENT

Eros, Gey Students at Trinity College	
c/o Chaplain's Office, Hartford 06106	527-3151
Gay Alliance at Yale,	
P.O. Box 2031, Yale Sta., New Haven 06520	
Gay Alliance, UConn, Box U-8, Storrs, 06268	486-2273
Gay Alliance, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown, 06457	347-9411
Gay and Lesbian Alliance, So. Conn. St. College, 386 Sherman Ave., New Haven 06511	865-2802
Gay Community, Conn. College	442-7458
P.O. Box 1295, New London 06320	
Gay Student Ctr. Yale	
Box 2031, New Haven 06520	
Lesbian/Gay Student Alliance UConn	
W. Hartford 06117	523-4841 x-267
Lesbians, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown 06457	347-9411
Yalesblades, P.O. Box 2031, Yale Sta., New Haven 06520	

### RELIGIOUS

Dignity/Fairfield County,	
P.O. Box 348, Belden Sta. Norwalk, 06850	
Dignity/Hartford, P.O. Box 72, Hartford 06141	273-8325
Dignity/New Haven, P.O. Box 285, West Haven 06516	
Integrity/Hartford, P.O. Box 3681, Central Sta., Hartford 06103	522-2646
Integrity/New Haven, P.O. Box 1777, New Haven 06507	787-1518
MCC/Hartford, P.O. Box 514, Hartford 06101	522-5575
MCC/New Haven, P.O. Box 1273, New Haven 06505	777-9808

### MEDICAL/COUNSELING

Gay AA (Danbury)	748-5341
Gay Health Workers at YNHH,	
Box 2031, Yale Sta., New Haven, 06520	436-8354
Moonsed (counseling)	727-0379

## Rhode Island (401)

### INFORMATION/SERVICE/SOCIAL

Gay Help Line	751-3322
Box 5671, Weybosset Hill Sta. 02903	8pm-midnight
Gay Community Services of R.I.,	728-9269
Box 6563, Providence 02940	728-6023

### MEDICAL/COUNSELING

Providence Gay Group of AA	331-2047
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### WOMEN

Gay Women of Brown, c/o Sarah Doyle Women's Center,	
186 Meeting St., Providence, 02912	863-2189
Lesbian Feminist Union, Sarah Doyle Center	
Box 1829 Brown Sta., Providence 02912	863-2189
Support Group for Gay Women Over 25	
Box 755, Pawtucket 02860	942-5368

### STUDENT

Brown/RISD Gay Students, Box 49, Brown U.,	
Providence 02912	863-3062
Providence Gay Youth Group	272-9247

### RELIGIOUS

Dignity/Providence, Box 2231, Pawtucket 02861	724-0132
MCC/Providence, 5 Junction St., Providence	272-9247
MCC innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrom	272-8482

## New Hampshire (603)

### INFORMATION/SERVICE/SOCIAL

Dignity/integrity 52 Pleasant St., Concord 03301	485-3144
Nashua Area Gays, P.O. Box 3472,	
Nashua 03061	Pauf 888-1305
NH Coalition of Lesbians & Gay Men	
Box 521, Concord 03301	485-5770
NH Lambda, Box 1043, Concord 03301; Concord	224-3785,
746-3339; Portsmouth 431-1541; Nashua 889-1416	
Keene 339-4327	
Speakers Bureau, Box 521, Concord 03301	

### MEN

Central N.H. Men's Support Group	
31 Union St., Concord 03301	228-8049
Seacoast Gay Men, P.O. Box 1394	Portsmouth 03801

### WOMEN

Full Circle, monthly feminist news	
Journal, P.O. Box 235, Contoocook, NH 03229	
Lesbian Feminist Collective, Box 47, Penacook	

### STUDENT

Campus Gay Awareness, Mem. U, UNH	
Durham 03824	
Dartmouth Gay Students' Assoc.	
Hinman Box 5057, Hanover 03755	

## Vermont (802)

Gay Hotline, U of VT	656-4173
Gay Student Union, U of Vt, Burlington 05401, M-F, 7-9pm	656-4173
Gay People at Middlebury Box D56, Middlebury College, 05753	
Middlebury Gay Men's Support Group	(eves) 338-6819
Southern Vermont Lesbians/Gay Men's Coalition, P.O. Box 1034, Brattleboro 05301	
Southern Vermont Women's Health Center, 187 N. Main St., Rutland, 05701	775-1946
Women's Center, P.O. Box 92 Burlington 05401	863-1236
Integrity, P.O. Box 11 Winoski, 05404	



# Calendar

## weekly events

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**Boston, MA** — Chiltern Mt. Club. Regularly scheduled events (with info #s): volleyball 266-2147; running 492-1339; swimming 227-5363; tennis 744-5498; scuba 899-7630; tending 731-6344; biking 275-1336; basketball 236-1914; rollerskating 625-3314.  
**Boston, MA** — Gay Recreational Activities Committee (GRAC). Regularly scheduled events (info: 282-9161) volleyball, rollerskating, soccer, swimming, basketball, skiing and running. Men and women welcome.  
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## sunday

**Boston, MA** — Boston Area Coalition for Cuban Aid and Resettlement (BACCAR) open meeting for potential sponsors of gay and lesbian Cuban refugees and also for other interested persons. Arlington St. Church. Every Sunday at 3pm. Info: 723-2997 (8-12pm).  
**Boston, MA** — "Boston's Other Voice," weekly discussions of problems facing the gay community. News, interviews, calendar, music. 10:30pm. (WROR, 98.5FM)  
**Boston, MA** — Oasis, a Coffeehouse with entertainment. Tonight: Open hoot. Bring your talents and your instruments and sign up at the door. 355 Boylston St. (chapel entrance). Doors open at 7:30pm. No admittance after 8. \$2.  
**Cambridge, MA** — Lesbian and Gay Folk-dancing. Third Sunday of the month (see also Saturdays). Phillips Brooks House, Harvard Yard. 12:30-2:30pm. Beginners welcome. Info: Beth 666-4278 or Michael 492-1339.  
**Boston, MA** — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm  
**Cambridge, MA** — Merrymount Musical Society, a musical group for gay men and lesbians, offering informal concerts on the 3rd Sunday of each month. Interested musicians (& listeners!) call Mark 236-4888 or Rachel 742-7997.  
**Boston, MA** — Musically Speaking, women's programming. Music, ideas, announcements. Call Melanie at 494-8810 with events and comments. (WMBR-FM 88.1) Sundays 1-3pm.  
**Boston, MA** — Gay and Lesbian Physicians of New England. Meets every 2nd Sunday at 2pm. Info: (617) 482-6874 or 247-5485.  
**Cambridge, MA** — Gays at MIT (GAMIT) meets at 5pm. Walker Memorial Bldg. 142 Mem. Dr. 3rd fl. Everyone welcome. Info: 253-5440.  
**Cambridge, MA** — Closet Space, a weekly news, interviews and music program for lesbians and gay men. On WCAS, 740AM. 11am,

**Sudbury, MA** — Central Middlesex Social Club meets at 7:30pm. All invited. Call Joe 443-4775.  
**Orleans, MA** — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.  
**Greenfield, MA** — Gay Men of Franklin County. Every third Sun. Green River Cafe, Os. good St. 7pm.  
**Concord, NH** — NH Coalition of Lesbians and Gay Men. First Sun. of the month. 1-5pm. Statewide political action group. Info: 228-8049.

## monday

**Brookline, MA** — Lesbian and Gay Pride '81 organizing committee meets on the 2nd and 4th Mondays of the month. Call 731-6737 for more info.  
**Cambridge, MA** — Parents and Friends of Gays meet on the first Monday of the month. 7:15pm sharp at the Episcopal Theological Seminary Library, 99 Brattle St. Info: 542-5188 or write: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.  
**Boston, MA** — The Front Runners running group. Jogging, running and racing for men and women. Weekly runs on Esplanade: M,W,F at 8 PM info: 825-0181.  
**Somerville, MA** — Women's Center Coffeehouse. 7:30-10:30pm. Entertainment for women every Mon. eve. at the Women's Center, 38 Union Sq. (above laundromat). Food and non-alcoholic refreshments. \$1 donation. Info: 623-9340. (Volunteers needed to help staff the Center, answer phones, giving referral info, etc. Info: 623-9340).  
**Amherst, MA** — Gay/Lesbian/Bi Rap Group. UMass Campus Center. 6:30-9pm. Info: 545-0154.  
**Portsmouth, NH** — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.  
**Brettleboro, VT** — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.  
**Nashua, NH** — Meeting of Nashua Area Gays. 8pm. Info: Paul 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.  
**Boston, MA** — Gay People of B.U. Meeting. Hartman Lounge, basement School of Theology, 745 Comm. Ave. 8-10pm.

## tuesday

**Boston, MA** — Boston Area Gay and Lesbian Schoolworkers (BAGALS) meets on the first Tuesday of each month, for support and political action. 355 Boylston St. (church annex). 7:30pm. Refreshments.  
**Cambridge, MA** — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.  
**New York, NY** — Dykes Against Racism Everywhere (DARE) regular meeting. 2nd and 4th Tues. Washington Sq. Church, 135 W. 4th St. 7:30pm.  
**Cambridge, MA** — "A personal basis for resistance," a dialogue between Joanna Macy and Doug Hostetter of the American Friends Service Committee on resisting the current American military buildup. First Parish Church, Harvard Square. 8pm.  
**11 wed**  
**Boston, MA** — "Getting out," a play about a young woman's struggle to adjust to life outside prison bars. Wed-Sat eves, Mar. 12-Apr. 11. Suffolk U. Theater, 41 Temple St. (Beacon Hill). Info: 542-3200.  
**Boston, MA** — Oasis, a coffeehouse with entertainment. Tonight: Jean Gauthier, original music. Wed. eves are women only nights. 355 Boylston St. (chapel entrance). Doors open at 7:30pm, no one admitted after 8. \$3.  
**12 thurs**  
**Boston, MA** — Gay community news needs help proofreading and laying out the paper. It's fun! see thursdays above for details.  
**13 fri**  
**Boston, MA** — Gay community news always needs help sending out the paper. It's fun! see fridays above for details.  
**Boston, MA** — Oasis, a coffeehouse with entertainment. Tonight: Geoff Wilkinson, people's music. 355 Boylston St. (chapel entrance). Doors open at 7:30pm, no one admitted after 8. All are welcome. \$3.

**New Bedford, MA** — Rap group at the Aid Center. 18 S. Water St. 8-10pm. Info: 999-3141.  
**Uxbridge, MA** — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.  
**Hartford, CT** — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

## wednesday

**Boston, MA** — Gay Youth Rap. Boston Alliance of Gay and Lesbian Youth (BAGLY). For all between the ages of 14 and 22. 7-9pm. 128A Tremont St. (near Park St. stop), 4th floor. Info: BAGLY 338-9472 or the Hotline: 426-9371.  
**Boston, MA** — Walk-In VD screening and treatment for and by gay men. 8:30-8pm. Fenway Community Health Center, 18 Haviland St. (near Auditorium stop). 287-7573.  
**Cambridge, MA** — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.  
**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

**Lynn, MA** — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.  
**Providence, RI** — Transvestite/transsexual meetings. 8pm. Info: 272-9247.  
**New York, NY** — Gay Liberation Allows Drag (GLAD) meeting. 1835 First Ave. Info: 473-5886 x204. Ask for Eve.  
**New York, NY** — Chelsea Gay Association meets last Wed. of the month. Coffeehouse. Info: 691-7950.

## thursday

**Boston, MA** — GCN proofreading and layout (basically cutting and peeling). No experience necessary. We'll teach you all you need to know! Proofreading begins 5ish and layout 8ish. 22 Bromfield St. (near Park St. and Washington St. subway stop), 2nd floor. 426-4469.  
**Boston, MA** — North American Man Boy Love Association (NAMBLA). Regular meetings on 1st and 3rd Thurs. 8pm. Glad Day Bookshop, 22 Bromfield St. (near Park St.) Info: 542-0144.  
**Boston, MA** — Lesbian Youth United (LYU). Rap group. 7:30-9:30pm. For women 22 and under who are or are considering being lesbians. 128A Tremont St. (4th floor). Call BAGLY (Boston Alliance of Gay and Lesbian Youth) at 338-9472 or the Hotline 426-9371. (6pm-midnight).  
**Boston, MA** — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 428-7351.  
**Cambridge, MA** — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 881-3633.

**Cambridge, MA** — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

**Boston, MA** — Oasis Club. Food, disco, rap sessions and games. 9pm-4am every Thursday. 79 Broadway St. (Bay Village) In the Downtown Club. Gay club for everyone 18 and over. \$3 membership. Info: 338-8831.

**Cambridge, MA** — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**Somerville, MA** — Lesbian Support Group for younger women. Somerville Women's Center, 38 Union Square, (2nd floor over laundromat). 8pm. Info: 623-9340.

**New York, NY** — Biweekly gay male "S/M" support group. 8pm. Info: Brian 243-3332 (8-10pm).

**New York, NY** — General meeting of the Committee of Lesbian and Gay Male Socialists at NY Marxist School, 151 W. 19th St. 7th floor. 7:30pm. Info: 988-3012.

**Boston, MA** — N.U. Lambda, Northeastern University's social and support group for lesbians, gay men and their friends meets every Thursday at 245 Ell Center. 7pm.

**Northampton, MA** — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

## friday

**Boston, MA** — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.  
**Boston, MA** — Gay male cultural production group forming in Boston for local and national entertainers. Any interest or experience, call Dimid at (617) 445-3604. Leave message.  
**Pittsfield, MA** — Lesbians United meetings. Info: Women's Services Center, 499-2425.

## saturday

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center and occasional trips/activities for lesbians and gay youth 14-22. 1pm on. 128A Tremont St. (across from Park St. sta.) 4th floor. Info: BAGLY 338-9472 (esp Wed & Thurs eves) or 426-9371 (eves).  
**Cambridge, MA** — Lesbian and Gay Folk-dancing. First Saturday of the month, 3-5pm followed by a potluck dinner. Phillips Brooks House, Harvard Yard. Beginners welcome. (See also Sundays). Info: Beth 666-4278 or Michael 492-1339.  
**Cambridge, MA** — "Common Ground," a free-form lesbian and gay radio program with poetry and music. WMBR, 88.1FM. Public service announcements welcome. 494-8810. 9am.

Brooks House, Harvard Yard. 9pm-1am. \$2 donation. Info: 495-5476.

**Boston, MA** — Planning meeting for the New England Lesbian and Gay Conference (to be held June 19-21). All are urged to attend. Arlington St. Church, 355 Boylston St. 1pm.

**New York, NY** — Gay Teachers Association. All day conference: "Living gay in the Reagan years," developing strategies to combat the moral majority. Hunter College. Info: 499-1060 or 255-5969.

## 15 sun

**Somerville, MA** — Men's Childcare Collective is looking for men interested in working and playing with children. Open meeting at 87 Irving St. 6pm. Info: 776-3452.

## 16 mon

**Boston, MA** — Tufts Gay Community presents Lesbian and Gay Intercollegiate Night Fundraisers at the 1270 Club, 1270 Boylston (Fenway). 9pm. \$1 cover. Reduced price on drinks with college ID.

**Boston, MA** — Support Group For Lesbian Alcoholics. Group issues include dealing with anger, communication and relationships. Info: 542-5188.

**New York, NY** — NAMBLA/NYC will meet to discuss "Organizing to change public attitude toward man-boy love." 151 W. 19th St. 7th floor. 7pm.

## coming events

### mar 9 mon

**Boston, MA** — Kick-off meeting for planning Boston's 1981 Lesbian and Gay Pride Celebration. BAGLY (Gay Youth) office, 128A Tremont St. (4th floor) across from Park St. station. 7:30pm sharp. Bring ideas and energy and help make this the best Pride celebration ever!  
**Boston, MA** — H.U.B. Assoc. cocktail social. Come find out about this new organization of professional and business people. Napoleon Club, 52 Piedmont St. Bay Village. 7-10pm. Info: 426-9371.

### 10 tues

**Boston, MA** — Career planning development services available without charge at Homophile Community Health Center, 80 Boylston St. Groups forming immediately. Pre-reg. required. Various evenings. Info: 542-5188.  
**Boston, MA** — Meetings for lesbian and gay community to hear application procedure for events for First Night '82 Celebration and to discuss possible community events. Info: 247-3910.  
**Salem, MA** — North Shore Lesbian and Gay Alliance First Annual Town Meeting. Old Town Hall, 7pm.

**Cambridge, MA** — "A personal basis for resistance," a dialogue between Joanna Macy and Doug Hostetter of the American Friends Service Committee on resisting the current American military buildup. First Parish Church, Harvard Square. 8pm.

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**Cambridge, MA** — Committee in Solidarity with the People of El Salvador presents a forum on the current crisis and the increasing U.S. involvement. 7:30pm. Paine Hall (Harvard U.) Info: 492-8699.

**Boston, MA** — Glad Fridays: Visiting Gay Writers Series. Tonight: Melaine Kaye, poet visiting from Santa Fe. Glad Day Book Shop, 22 Bromfield St. (near Park St.) 8pm.

**Cambridge, MA** — First Harvard-MIT-Tufts lesbian gathering for faculty, staff and students. Discussion and social. At MIT, 77 Mass Ave. Bldg. 10, Rm 110 Bush Room. 7pm.

**Raymond, NH** — Weekend retreat for lesbian and gay teachers and other school personnel. Pre-reg. necessary. Info: (603) 895-2437.

**Amherst, MA** — Gays, lesbians and their friends are invited to a coffeehouse/get-together. 8pm-1am. Bring food, drink, music and games to share. Info: (413) 549-1229, after 6pm.

**Pittsburgh, PA** — "Law and the Fight for Lesbian and Gay Rights," a conference including workshops on custody, pornography, criminal and police abuse, youth rights etc. and also entertainment. Info: Gay Law Students/National Lawyers Guild, U. of Pitt. School of Law, Forbes and Bouquet, Pittsburgh PA 15260.

### 14 sat

**Cambridge, MA** — Harvard-Radcliffe Gay Students Assoc. will be sponsoring a dance to be held on the third floor of the Phillips

The deadline for Calendar items is Tuesday at noon for the following issue.



# Theater Of The Grotesque

## BIZARRE BEHAVIOR

By Albert Innaurato  
Avon/Bard Books  
302 pp., \$3.50

Reviewed by Michael Bronski

Albert Innaurato (along with Christopher Durang, David Mamet, Michael Christopher and Thomas Babe) has been hailed, repeatedly, as one of the *wunderkinder* of the new American theater. In the late '70s hardly a week went by without *Time*, *Newsweek* or the New York *Times* promoting him as the brightest star amid the broken hearts of Broadway. The huge success of *Gemini* (still running on Broadway) and the Obie (The Off Broadway theater award) winning *The Transfiguration of Benno Blimp* seemed to confirm all the media hype.

Two years later the entire constellation seems to have dimmed a little, and the shock with which Innaurato burst upon the scene is somewhat mitigated with the passing of time and the publication of six of his plays. *Bizarre Behavior* (a title that catches the playwrights aggressive tone and his flair for self-promotion) gives more pause to reconsider Innaurato's earlier praise, rather than to savor his new work.

There are two interesting aspects to Innaurato. The first are the plays; the second is his projected self image and how that figures, especially in terms of sexual politics, in the contemporary theater scene. On one level, of course, the two are inseparable; yet the playwright himself plays an interesting game in walking a thin line between getting what he wants and giving the public what they don't want.

*Gemini*, the play that first brought Innaurato to public attention, is a crowd pleaser aimed at the Broadway audience. The irony is that it took years to finally make it there because the sub-plot concerning sexual indecision was seen as an impediment. Yet *Gemini* can be seen as the light side of the Innaurato world: filled with sexual conflicts, grotesque characters (enormously fat epileptics), gross situations (throwing food all over the stage), and histrionics (everybody yells all the time).

However, *Gemini* is made palatable by a certain amount of caring which the playwright has for the characters. He may not like life much, but at least he has some sympathy for everybody who has to get through it. But these themes keep emerging in all of the other plays. Everytime you get the feeling that he has purged himself of some obsession, it bubbles up again tenfold. Rather than using the grotesque and overbearing as a catharsis Innaurato seems to want to drown us in them. The trouble with these plays (especially taken as a whole book) is — to paraphrase Diana Barrymore — "Too much, too often."

Francis (the confused adolescent of *Gemini*) resurfaces as Benno in *Transfiguration*. In a bleak world without love or comfort, Benno recounts to us his horrible homelife, his sexual aloneness, the murder of his grandfather by a little girl prostitute, and finally his being raped and forced to eat dog shit and glass by older boys that he had admired from afar. The play ends with the already enormous Benno commencing to take a cleaver and he *literally* consumes himself.

*Urlicht* finds a plump young man in a subway station who is attacked by a nun with a baseball bat. She eventually turns out to be his mother, but this does not prevent her from smashing in his skull and throwing him in front of an oncoming train. Father Augustine Wisdom in *Wisdom Amok* (Innaurato does have a good ear for titles) is in a life and death struggle with a monstrous Mother Superior nicknamed Rex. She eventually humiliates him and then destroys him. The most salient aspects of these nightmare worlds is that they are all terror and no pity: the misery is unrelenting. Concern for the characters is unnecessary because everyone is beyond pity and beneath contempt. It might be possible to *shock* us into a new consciousness with this technique, but instead the plays merely deaden us.

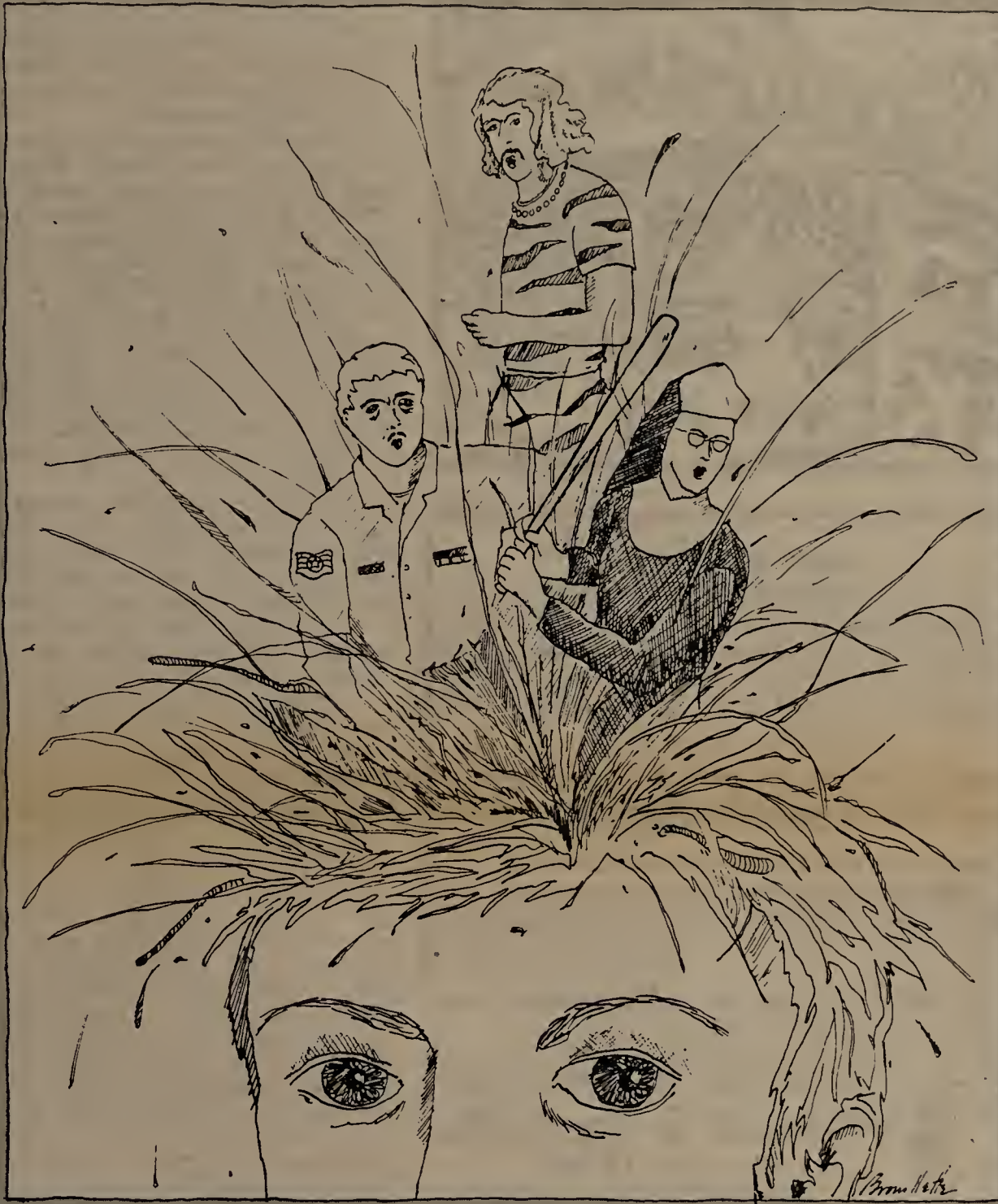
The two exceptions to this monotony are *Ulysses in Traction* and *Earth Worms*. *Ulysses* is a fairly conventional drama set in the theater department of a University during a racial disturbance. Amid the characters' squabbles over art and sex, the reality of the world begins to force its way into the theater: "What are we but poor, silly, middle-class people caught between emptiness and nothing, nowhere to go, nothing to be but failures." Not unlike the sentiments in the other plays, but at least here there is some sense that there are two worlds (personal & public), that people can make decisions, that there are other feelings besides debasement and disgust. The trouble is that Innaurato is less comfortable with this realistic form — his self-contained nightmares work, but who needs them? Here he seems to lack the basic stagecraft to fully develop characters or keep a simple narrative line moving.

*Earth Worms* — probably the most interesting and successful play in the volume — is a combination of the realistic and the nightmare world. A young soldier (who is about to come out as gay) marries a young hillbilly woman. He brings her home and Bernard, an aging transvestite who lives with the soldier's aunt, falls in love with the wife. Meanwhile Michael, a nasty drag queen, seduces the soldier and destroys his marriage. The young wife runs away, the transvestite leaves town

and the drag queen turns the soldier's house into a brothel. Certainly the grotesques are here, but they have a human quality that is not in the other plays. What makes the play work is that each of the characters have needs that are acknowledged by the playwright as legitimate. They may be grotesque, but they are human; they have options and are not battered about

Innaurato walks a fine line with his plays. Not only do they have homosexual characters, but they have weird homosexual characters. Lanford Wilson (in *The Fifth of July*) can write about your everyday-nice-gay-couple-next-door and it's moderately acceptable; but a vicious drag queen isn't going to make anyone happy. I  
continued on page 4

## PLAYBILL



by a mindless, senseless world. Like the best of Tennessee Williams, we are confronted with the extremes and yet we are made to feel. One recalls Hanna Jelks line in *The Night of the Iguana*: "Nothing human disgusts me." Unfortunately one is also reminded, all too often reading these plays, that Innaurato is disgusted by things human, and that rather than confront and understand, he would rather stand in the dark and scream with pain.

Many of Innaurato's plays deal with characters that, if not gay, are at least on the sexual fringe. Gay critics complained that Francis (in *Gemini*) should come out at the end of the play. Conversely, many homophobic critics (of which there is no absence) have always complained that Innaurato's plays are pro-homo tracts. Ross Wetzstein (fag-baiter par excellence of the *Village Voice*) went so far as to coin the term "gayist" to be applied to plays that are "unfair" to straights. (By which he meant that gays are presented in a good light).

In his introduction to *Bizarre Behavior*, Innaurato declares that, "Gayness in and of itself is of no interest to me whatever as a writer. I am interested in the experiences of individual people in specific circumstances..." A sensible stand, to some degree, and certainly one that is understandable when critics attack you for writing about gay characters.

Twelve years ago the New York *Sunday Times* printed a piece by Howard Taubman complaining that homosexuals were distorting reality by writing about heterosexuals (the unnamed victim of this attack was Tennessee Williams) about which they knew nothing. Now the tune is changed and when playwrights do write about gay characters, they are accused of proselytizing. The moral of course is that they don't want homosexual playwrights or homosexual characters

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# A Tour Of Scientific Sexology

## LOVE AND LOVE SICKNESS: The Science Of Sex, Gender Differences, And Pair Bonding

By John Money  
The Johns Hopkins University Press, Baltimore  
265 pp., \$16.95

Reviewed by Roger Frye

What did the elephant ask the naked man? That's the start of a "dirty" joke. And dirty jokes are one way to circumvent the sexual taboo in our society. Another way is to write a scientific textbook. In this book Money shows pictures of apparently male fingers exposing deformed female clitorises, and he adds a glossary to describe any kinky thing that won't fit in the text. For example:

apotemnophilia: the condition of being dependent on being an amputee, or fantasizing oneself as an amputee, in order to obtain erotic arousal and facilitate or achieve orgasm. It is accompanied by obsessional scheming to get one or more limbs amputated.

Still another way to talk about sex is to write a review of a book on sexology. Before I forget, the elephant asked, "How can you breathe through that thing?"

What's the book about? Look to the subtitle: The Science of Sex, Gender Difference, and Pair-bonding. This is a tour of the latest scientific results in sexology. It postulates how boys and girls and hermaphrodites form different identities and roles and how these gender identity/roles (G-I/Rs) lead to healthy or sick relationships. It is written by an "expert." Professor Money is the director of the Psychohormonal Research Unit at The Johns Hopkins Medical Institutions, and this is but one of his many books and articles on gender, transsexuals, hormones, medical psychology, reading disabilities,...

The ultimate authority on sex used to be the church. But the Inquisition no longer burns witches alive, no longer exterminates entire villages. Islam alone still stoness sinners. In the West, the church clings to its once supreme power by dispensing sacraments, guilt, and political advertising. The state now holds the authority to punish. The state identifies and deals with sex offenders. It also controls sex by regulating things like entry of aliens, funding for abortions, education of minors, and by defining the age of majority. Who else exercises sexual authority? — parents, doctors, and now scientists. More and more we rely on scientists to reveal the truth. Science overrules those lesser authorities. Science even thinks it can correct the errors of Nature.

Science ought to be a fairly safe authority because it is restrained by consistency. Its experiments must be repeatable. Its theories must answer all the interesting questions. Its results are subject to scrutiny by a highly educated community. On the other hand, who are these authorities? Aren't they almost all men? Don't they feed cows and mothers DES? Aren't they the ones who experimented on Jews? Didn't they invent nuclear oblivion? If those were mistakes, then who would trust an authority which keeps changing its mind? Science has been very busy correcting the errors of previous scientists. Consider what determines the sex of a child. Science has had many answers: the way the wind blew; the strength of the seed; the relative amounts of male and female semen (Herophilus); which testis produced the semen, which side of the uterus received the semen. You were probably taught that it's a matter of X and Y chromosomes. Or perhaps you have read up on the recent discovery of H-Y antigen. The latest scientific theory is called Multivariate Sequential Determinism. It

is of interest to us because it claims to explain the development of homosexuality.

Interested? Well, first give up prayer, keep no faith in astral influence, and ignore karma. Next you must restrict yourself to observations of behavior. Science has given up for a while on motivations, feelings, and emotions. Also, forget about sex drive and sex instinct. "Everything that has to be said scientifically and professionally can be said better without them and without any sacrifice of the dynamics of a person's interaction with others." You may feel that assumptions like these ignore the most important aspects of life. I do. Only by restricting itself to model toys can science reach its half-truths. The danger lies in believing that this limited vision sees all.

You may also object that most of these results were obtained by carving up animals — grotesque transplants, diced organs by the hundreds, imprisonment, and torture. How applicable can studies on rats and monkeys ever be to the ways you and I love?

Another problem is that the long words may put you to sleep. Me too. I had to keep decoding the words: multivariate, that means several variables; sequential, one after the other; determination, like determines; zzzzz...

Here is an outline of the theory of Multivariate Sequential Determination of gender identity/role (G-I/R) according to John Money: The body cells of a human female typically contain 46 chromosomes, two of which are X sex chromosomes. The sex chromosomes in a male are typically an X and a Y. When a sperm cell (carrying half the father's chromosomes) fertilizes an egg cell (carrying half the mother's chromosomes) the result is usually a new 46 chromosome cell containing either two X chromosomes (a female) or an X and a Y (a male). Sometimes however the result is ambiguous: just one X, three Xs, two Xs and a Y, two Ys and an X. Irregularities can occur at every step in the differentiation of male and female. The next step is for the embryo to differentiate gonadal tissue into fetal testes or ovaries. There is H-Y antigen on all cells bearing a Y chromosome which causes testes to be formed from the gonadal tissue. If there are no Y chromosomes, there is no H-Y antigen, and the tissue eventually forms ovaries.

The gonads control further development of the fetal reproductive system by secreting hormones. Without these hormones the fetus differentiates as a female. But if the testes produce enough at the right time or if the ovaries or adrenals produce too much then the fetus differentiates as a male. These prenatal hormones also disrupt the biological clock in the hypothalamus (at least in rats). If the clock is regular enough at maturity, it can instruct the pituitary to produce the hormones which control the menstrual cycle. The prenatal hormones also seem to set thresholds for the later triggering of behaviors which are recognized as predominantly male or female. Money cites purported scientific evidence that homosexual and transsexual tendencies in humans are programmed in this way.

What if it were true that homosexuality (and by implication heterosexuality, although the author is not so worried about that) were a bias set up before birth? Even if not true, what if it were believed? Would they finally leave me alone? What more would they do to mothers? The idea is that certain behaviors like competition, nurturing, erotic dependence on visual stimuli, and possibly sexual attraction to opposite-sex (my reverse emphasis) partners are prenatally biased. Almost all humans can display these behaviors, but some are more susceptible than others. And some have gone against the grain. Some women can compete as fiercely as any man, but more men get competitive than

# Feminist Humor—Not Funny

## PULLING OUR OWN STRINGS: Feminist Humor And Satire

Edited by Gloria Kaufman and Mary Kay Blakely  
University of Indiana Press  
188pp., \$7.95

Reviewed by Peg Cruikshank

The idea of an anthology of feminist humor is a good one. *Pulling Our Own Strings* is unfortunately not very funny. It reminded me of *MS* magazine — sanitized, mainstream, and 99% white. Two of the eight writers named on the cover are men; humor by women might appropriately have filled all one hundred and eighty-eight pages of this book. Another complaint: although the editors say in the introduction that lack of space forced them to leave out some very good material, one editor includes in the book three works of her own — all duds.

Duds to me may well be gems to the next feminist reader, though, and *Pulling Our Own Strings* may appeal to a wide range of women and to men who support feminists. It contains many good cartoons. Especially funny are those by Bulbul. The back cover, showing two female cartoon figures hand in hand, would make a perfect poster for the discriminating dyke's wall.



The editors mention women's anger in both of their introductions, but there isn't much anger in the selections themselves. An exception comes from Naomi Weisstein:

...nobody can think of a greater crime against nature than hating men. It's like hating God. It is hating God. It's fine to hate women.

You're manly if you hate women. You can make millions, write for *The New York Times* Sunday Magazine section, be a Great Thinker of the Western World if you really hate them enough. But hating men? A Crime Against Nature. (p. 107)





women. Some men can nurture as warmly as any woman, but the response is triggered more easily in women than in men says Money. He believes that anyone can feel heterosexual attraction, but preprogramming helps, pleasant experience can start it going, and learning can make it a habit.

You may have guessed that the gender determination theory continues after birth. Money asserts that even with a proper set of tools and consistent preprogramming, sexuality can still get mixed up or even transposed. (Oh! how can family life ever survive?) As soon as the mother learns what kind of external genitals the baby has, she begins the differential treatment which separates girls from boys throughout life.

Genital mutilation of boys under the name of circumcision is common. Professor Money argues that this may affect sex differences, but continues (Ugh! This is unbelievable): "There is no evidence one way or the other that circumcision of either the male or the female, or more radical mutilation of the latter, has a direct part to play in regulating the ratio of dominance and submission in an erotic partnership between a man and a woman."

Money claims that other influences leave less marks on the child, but are none the less effective. Mothers talk more to daughters than to sons. Parents tend to discipline girls by withdrawing affection and boys by physical punishment. Pink vs. blue, dolls vs. guns, clothes, haircuts. By age five the child has usually completed most of its self-identification as a girl or boy, and reciprocally, knows what to expect from the other sex. The child learns both from adults and from other children. From adults the child learns that genital play

You won't be surprised to hear that the best humor in the book is by lesbians. Harrison and Tyler are here and so is Ivy Bottini. There's an excerpt from *Rubyfruit Jungle* by Rita Mae Brown and this snippet from Roberta Gregory:

Because of a minor medical emergency, a super-cool dyke finds herself seeking the services of a male gynecologist. "I need to ask a few questions," he says. "What is your method of birth control?" "My present method is Norma." "I haven't heard of that — is it an oral contraceptive?" "Well, sometimes." (p. 33)

I'd give high marks for wry humor to Susan J Wolfe and Julia Penelope for their wonderful contribution to this collection ("Crooked and Straight in Academia,") and to Sharon McDonald for her sketches reprinted here.

*Pulling Our Own Strings* contains mainly contemporary humor, but the editors have found some interesting historical material, too.

I suspect that the best feminist humor is to be found not in the kind of books excerpted here, eg. *Norma Jean the Termite Queen* and *Kin flicks* (selected and promoted by male publishers) but in the pages of local publications such as *So's Your Old Lady* in Minneapolis, *Better Homes and Dykes* in Iowa City, or *The Red Shawl* in Saginaw.

and sex rehearsal is naughty while from other children she or he learns that it is stimulating fun.

Then comes the hormonal onslaught of puberty. At some age depending on body size and gender, the pituitary gland begins secreting much more follicle stimulating hormone and luteinizing hormone than before. The gonads respond by growing and eventually by secreting their own hormones: androgen, estrogen, and progesterone. All these hormones are present in both sexes, but in different proportions, and with different responses depending on the body programs set down before birth. The primary effect is that the reproductive organs become fertile. The secondary sexual characteristics are familiar too: growth of body hair, breast budding, voice change, etc. Some effects are hypothetical. Professor Money suggests that boys may have more time before puberty in which to specialize which half of the brain handles verbal and spatial thinking.

During adolescence and into adulthood, the differentiation continues. The culture imposes social rules on sex talk, on segregation of women, on the development of intimacy and betrothal, etc.

That's the theory then. To summarize: there are many variables involved in determining G-I/R, and individuals are necessarily exposed to different influences, so that the result is not simply male and female, but rather a wide range of identities and roles.

Professor Money proceeds to classify these types and then to judge them according to whether they limit the formation of long term relationships. He recognizes homosexual love, so gays are ok, unlike transvestites and transsexuals who he claims are sick because they not only transposed gender identities, but also are "sufficiently atypical or bizarre that there is no partner, or none readily available." I can't excuse these judgments. I disagree at every point: you can't label people; you can't judge them; a long term relationship is not the only value; homosexuality is not the same as transposition of gender roles; I am not sick if I am alone.

Professor Money claims that most people can be bisexual, and to prove it he presents a most misguided argument:

To test yourself against this statement, construct a hypothetical extreme, catch-22 dilemma. For example, a crazed terrorist holds you at bay, at gunpoint, in some place where your chance of escape is nil, say the far ledge at the top of the Empire State Building. His, or her, demand is sexual, its precise content varying according to your sex and that of the terrorist: fellatio, cunnilingus, or anal coitus. Thus, suppose both of you were male, and his demand was "suck my cock or else you go over."

If that won't make you a little bisexual, he proposes other catch-22 alternatives: "the gas oven, Hitler style, or being a human experimental subject for transsexual surgery and attempted change of G-I/R by enforced brainwashing technique." Has he forgotten the importance of long term relationships? How can he equate an act with a desire? Answer: he believes that behavior is all. He makes the same mistake when he defines rape erotically rather than as a violent act for power, but he continues the definition with a contradiction: "True rape is not the same as the coercive imposition of coitus on an acquaintance or spouse."

I can't excuse this book. It does correct many mistakes of previous sexology. It does argue for sexual equality and democracy. But behind the lip service lies more oppression: women are defined by their biology; Cro-Magnon man (not woman) was intelligent; so it was probably he who invented slavery and patriarchy; drugs may one day allow sex reversal of the embryo; Depo-Provera (a drug used to eliminate sex drive) should be used now for sex offenders. And after all these science-spawned lies there lingers the taste of a dirty joke.

If I were a woman of color, I wouldn't find this "feminist satire" book very funny. If I were a Native American or a Latina, I'd be angry that the book didn't acknowledge my existence. If I were a Japanese-American, I'd wonder if the article by Maxine Hong Kingston was to be the token coverage for me as well as for Chinese feminists. And if I were Black, I'd scorn the tokenism of a book which had hundreds of images of white women but only two of me.

## GAY COMMUNITY NEWS BOOK REVIEW

MARCH 1981 VOLUME 8 NO. 33

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The significance of bodily germs and secretions to disease transmission through food and water pollution and public sanitation is well recognized, whereas —

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### PAGE 2: PERSONAL HYGIENE - WASHING THE SEXUALLY ACTIVE MALE

Careful washing after sex contact will reduce the possibility of catching VD. The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water.

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If lubricants are involved in the sex act, use watersoluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

### PAGE 3: SOME ASPECTS OF PERSONAL HYGIENE AND DISEASE PREVENTION FOR MALE AND FEMALE

Infectious germs which are always found in the lower digestive tract may be transmitted from the rectum during sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The male and female mucous membranes (especially those of the genito-urinary system) are highly susceptible to infection by some of these germs from the rectum, which may cause urethritis in the male and vaginitis in the female. For example: as a result of careless wiping from rectum toward vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal as well as rectal intercourse. Therefore, females must not wipe in the direction of rectum to vagina . . .

Personal hygiene before and after sex contact can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet. It is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex activities.

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Coping With Herpes Disease

THE HERPES BOOK

By Richard Hamilton, M.D.  
J.P. Tarcher, Inc. Los Angeles  
Distributed by St. Martin's Press, NY

Reviewed by Adrienne Sainten

The Herpes Book is an important source of information about a viral disease that is transmitted by direct contact and occurs as a "labial" cold sore variety or a "genital" sexually transmitted type. There are several reasons why this book would be of interest to the general public. There is no cure; it can recur periodically in one third of the people known to harbor the virus, which increases the risk of spreading the disease; the complications, which rarely occur, have rather severe consequences. According to the author of the book, Dr. Hamilton, "Herpes is no ordinary medical problem. Unlike infections caused by bacteria and other microbes against which penicillin, antibiotics, and other modern drugs are fully curative, herpes does not respond to any known form of therapy, and once a person is infected, the virus remains for life."

Dr. Hamilton, a physician who specializes in the treatment of sexual and sexually related disorders, has noted that "often the only difference between people who experience a terrible time with the virus and those who seem to cope and get along quite well is knowledge about how to manage the disease. For example, knowing that nutrition, sleep, and rest, stress, general health, attitude, environmental factors, behavior, and hygiene may all affect the severity of the disease puts you in position to exercise great influence over it." He also adds that "if you have herpes and after reading this book are less frightened, less in the dark, better able to cope, or more hopeful that progress toward a cure is being made, then the book will have succeeded. If you don't have herpes but after reading this book feel that you are in a better position to understand, encourage, and support those who do, then the book will also have succeeded. For despite its subject matter, this book isn't about illness and disease, it's about health."

Although Hamilton's "wellness" approach may seem a bit too sugary, he has a point. This is a disease that the individual can take more responsibility in controlling than can conventional medicine. So far the best approach for relief is to know how to cope with the virus and how to prevent or minimize possible complications

whenever possible. This is explained in the book along with information that provides a basic understanding of what the virus is, what it does, and how the body responds to it.

This book is easy to read; there are two chapters with questions and answers so that one can learn something without reading the book from cover-to-cover. The first chapter of the book contains the answers to the most commonly asked questions about herpes: what is herpes, how is herpes distinguished from other illnesses or conditions that also have symptoms of sores on the lips, face, or genitals, how widespread is herpes, how is herpes contracted, what happens to you when you become infected with the virus, is herpes always recurrent, can an infected person do anything to control recurrences, do any special precautions have to be taken when sores are present, when and how can herpes be transmitted, can herpes simplex disease be prevented, is herpes considered dangerous, is there a link between genital herpes in women to the development of cervical cancer, can women with genital herpes have babies and can herpes be treated. The answers to these questions are clearly explained and serve the purpose of introducing more detailed information presented later in the book.

A note for those readers who may have herpes is that for the one-third of the population infected with herpes that experiences recurrent outbreaks of the infection, it is helpful to know that the first infection is usually the most painful. Also, it is only possible to transmit the disease to someone when you have active sores even though the virus remains in you all the time. The early warning signals of active sores and precautionary measures to be taken are thoroughly explained in the book.

Another highlight is that the entire book explains science to the reader without pre-supposing that the reader has studied science. New information is given when necessary and is reiterated when it needs to be referred to again. Hamilton also explains how scientists are progressing in studying herpes, how various experimental drugs have fared in clinical studies, and what kinds of complications or side effects accompany certain drugs that have been studied so far. So in addition to providing a resource book of information about herpes, *The Herpes Book* provides a general understanding of the nature of scientific studies, and a hopeful but realistic view of a disease that is rapidly reaching epidemic proportions.

Bizarre

continued from page 1

think that in anticipation of this criticism (especially from straight critics) Innaurato has constructed his self-aggrandizing persona. In his introduction to this collection of plays and in an interviews, he freely attacks anyone else's writing, directing, or producing of theater today. He presents himself as being misunderstood, underrated and undervalued. It's an obnoxious act (and one I suspect won't play very long in a world where everyone is clawing their way to the top) but given the open hostility to any openly gay material in plays, the defensiveness is somewhat understandable. None of these (with the possible exception of *Gemini*) is a "safe" play in either content or form. They took nerve to write and push and stamina to accept.

The flip side of standing up to the straight critics is Innaurato's refusal to conform to what he sees as a "correct line" from gay people. And while some gay critics will bristle every time there isn't a "good gay" on stage, I think that Innaurato misunderstands where objections to some of his work come from. Innaurato writes of *Urlicht*: "The play demonstrates a confrontation between a creator and a woman who has abdicated her creativity both as artist and mother in favor of a rampaging destructiveness..." The playwright seems so concerned with the forces that prohibit the artist that he loses track of the real world. The virulent misogyny in most of the plays (mothers are always leaving or killing their sons) is easily attributed to the above quote, and the same impulse that creates these destructive mothers, also creates the images that offend gay people. The problem is not "towing the party line" but in reflecting a reality that transcends the purely personal vision.

It is this failure that stops short most of the plays in *Bizarre Behavior*. Innaurato would complain that such criticism is an attempt to "politicize" his plays — that art and politics are separate. It's an old fight, but good politics, like good art, care about other people — self-pitying isolated rantings are neither.

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